

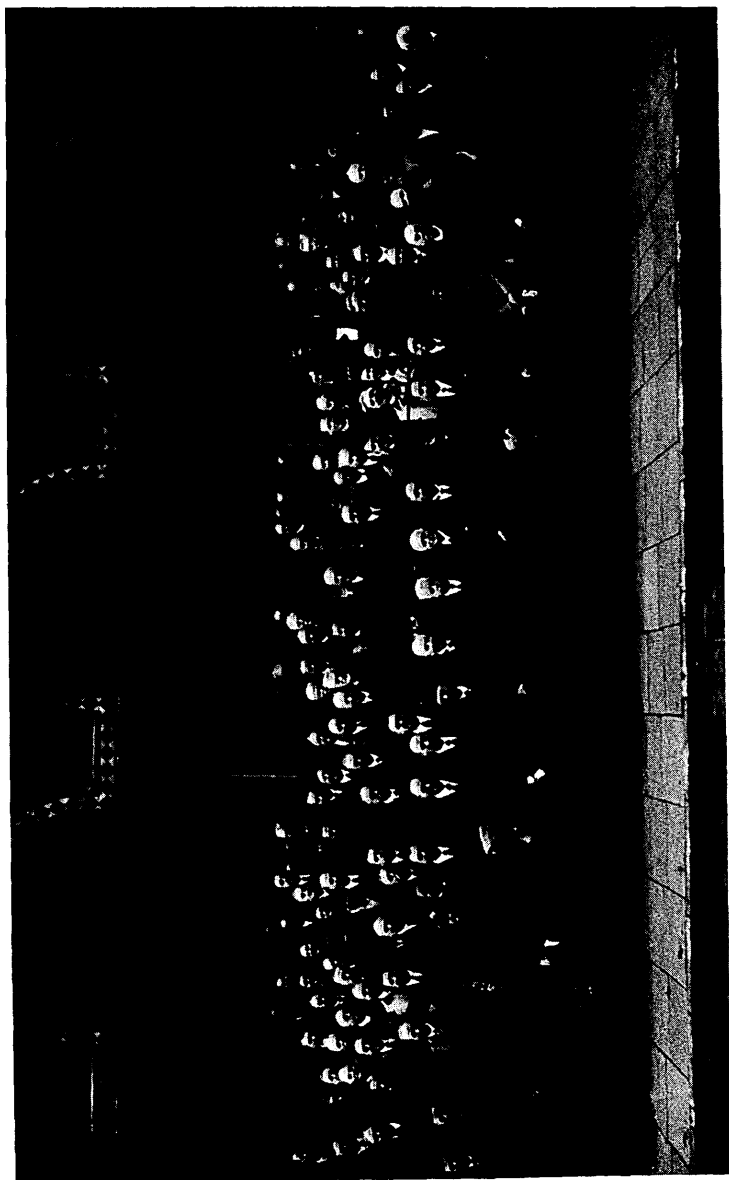
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Ter-Jubilee Celebrations

1942-4



GROUP OUTSIDE FULLER CHURCH, KETTERING, DURING CELEBRATIONS

Baptist Missionary Society, *London*

Ter-Jubilee Celebrations

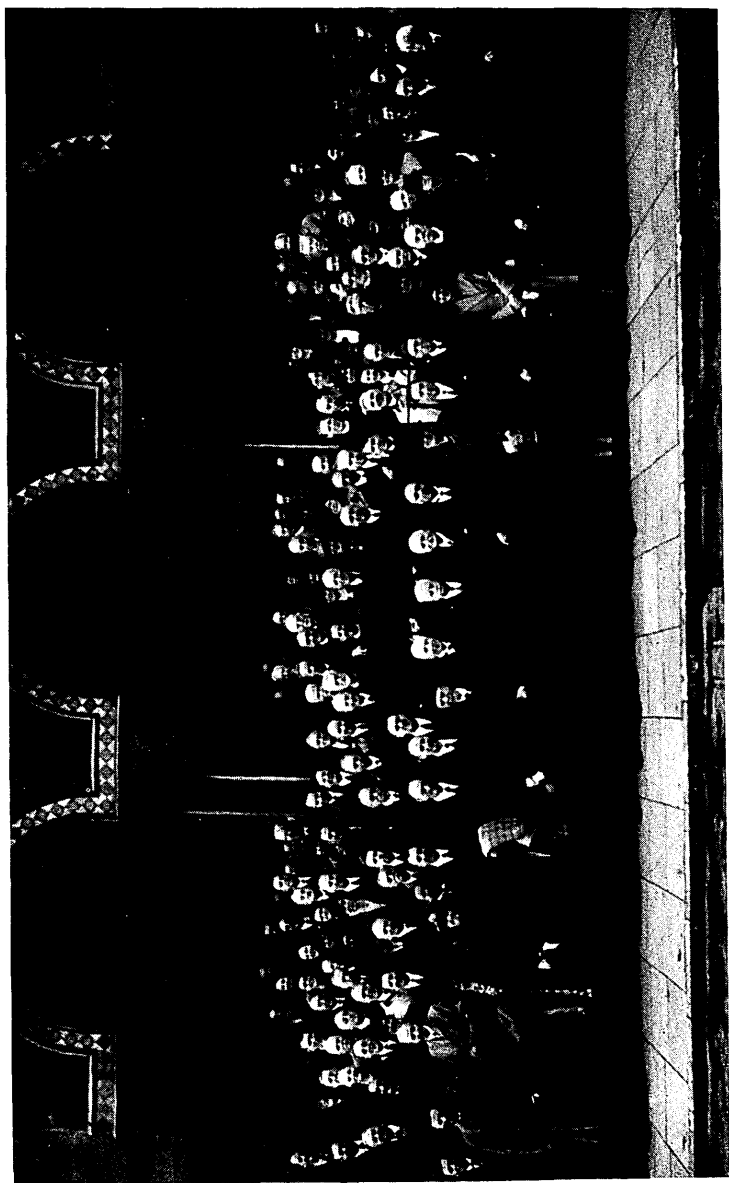
1942-4

Programmes of Meetings and Services
in London, Kettering, Leicester, Paulers-
bury, and Northampton

With some of the Sermons and Speeches

And a Statement of
Contributions to the Celebrations Fund

Baptist Missionary Society
93 Gloucester Place, London, W.1.



GROUP OUTSIDE FULLER CHURCH, KETTERING, DURING CELEBRATIONS

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1792, when the Society was formed

OFFICERS: CELEBRATIONS YEAR

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THE COURSE OF THE CELEBRATIONS

by H. L. HEMMENS

I

It had long been taken for granted that 1942, the 150th anniversary year of the formation of the Baptist Missionary Society, would be the occasion of Celebrations worthy of the cause and the event. For one thing, Scriptural warrant exists for the observance of the year of Jubilee. For another, the Society had marked its first and second Jubilees in 1842 and 1892 respectively by fitting gatherings, special funds and new ventures overseas. A third reason was that the third span of the Society's existence had been notable for vast expansions into new fields and forms of witness which provided ample cause for rejoicing. There was need, too, to pause that stock might be taken of the past and the present and that plans might be made for the future. Further, the B.M.S., as the pioneer of organized modern missionary enterprise, would be expected by other missionary societies to give a lead which would serve both as a stimulus and a standard as their own Celebrations approached. So, thoughts of the 1942 Celebrations came to occupy a growing space in the minds of leaders and friends as the fourth decade of the century ran its course until, in the early months of 1939, proposals and plans began to take definite form.

Then, in September 1939, the dreaded second World War crashed upon us and, after the first winter of relative quiet, there broke in unparalleled fury over our towns and villages, our churches and houses, the bombing offensive of 1940-41, with its consequent upheaval of church and family life. It is not to be wondered that some firm friends of the Society urged, in view of the strain and distress, that the Celebrations should be postponed until more peaceful times. Happily, other counsels prevailed and those who had been hesitant ranged themselves with churches in all parts of the country in an ardent prosecution of the undertaking.

Future historians of missionary enterprise will surely seize upon the significance of the fact that, during the full tide of a costly and devastating world war, the B.M.S. General Committee dared to conceive and conduct a denomination-wide observance of the Society's Ter-Jubilee and that the churches and mission fields responded with a devotion that has never been surpassed.

I I

The conduct of the Campaign was entrusted to a Central Committee composed of members of the Society's General Committee. From this a small Co-ordinating Committee was selected, its members being charged respectively with responsibility for Publicity (Rev. W. D. Jackson, B.A.), Literature (Dr. F. Townley Lord, B.A.), Meetings (Rev. Henry Cook, M.A.), and Funds (Mr. H. L. Taylor). Committees were also appointed to promote the effort in Wales and Scotland. Mr. Seymour J. Price was elected as Celebrations Fund Treasurer. True to Baptist genius, the organization varied in form and method. In some areas Directors were appointed, in others Committees were set up or existing Missionary Auxiliaries assumed responsibility, and in many districts each church worked separately. Reports show that most churches shared in the observance of the Celebrations. The publication by the Laymen's Missionary Movement of *The Prayer Call of 1784* (E. A. Payne), played a notable part in awakening widespread interest and in promoting prayer and expectancy in the churches.

I I I

The Celebrations were officially launched in London during the Spring Assembly of 1942, when the Rev. B. Grey Griffith, B.D., the retiring B.M.S. Home Secretary, succeeded to the Presidency of the Baptist Union of Great Britain and Ireland. The B.M.S. Annual Members' Meeting on Tuesday, April 28th was mainly devoted to speeches in which the purpose and objects of the Cam-

paign were expounded by the Society's Chairman, the Rev. C. E. Wilson, B.A.; Mr. H. L. Taylor, the Society's Treasurer; Mr. W. Wallace Muir, President of the Baptist Union of Scotland; the Rev. William Saunders, J.P., C.C., President of the Baptist Union of Wales and Monmouthshire; Mrs. C. T. LeQuesne; the Rev. H. R. Williamson, M.A., B.D., D.LIT., Foreign Secretary; and the Rev. J. B. Middlebrook, M.A., the recently appointed Home Secretary.

Most of the Assembly sessions were related to the Celebrations. The Presidential Address, printed elsewhere in this volume, dealt with *The Tradition of Great Things*. The Tuesday evening session took the form of a Thanksgiving Meeting. The Pastoral session was also devoted to the Celebrations, under the chairmanship of the Rev. B. Grey Griffith, B.D.¹ Missionary speakers shared the programme at other sessions.

Thenceforward the Campaign was carried to the churches. The late spring and the summer of 1942 saw special gatherings in centres linked with William Carey and his contemporaries and with the founding of the Society. Thus, a long week-end of services and meetings was held in Kettering during Whitsuntide. The East Midland Association held its assembly in Nottingham, the scene of Carey's 'deathless sermon', on May 30th, 1792, and the address of the President, Rev. F. G. Hastings, B.A., was devoted to a consideration of that utterance and its outcome. Carey's sermon was claimed by the preacher as a contemporary utterance to challenge and stir each succeeding generation. Carey awakened the Church to think in universals, and in this age such thinking is essential in economic welfare, trade, politics, international relationships, and every sphere. Carey calls the Church to-day to see the vision of nothing less than the world for Christ, and the unswerving purpose to do all in our power to go out and fashion it. Besides the sermon of May 31st, 1792, three other events connected with the early Baptist missionary enterprise took place within the present bounds of the East Midland Association —

¹The address by the Rev. E. A. Payne on 1792 and the Ministry To-day was printed in *The Baptist Quarterly*, July and October, 1942. Addresses were also given by the Rev. F. G. Little, M.A., and the Rev. R. C. Walton, M.A.

Carey's pastorate at Harvey Lane Church, Leicester and his valediction there; William Ward's printer-apprenticeship in Derby; and the formation in 1816 of the General Baptist Association at Boston, Lincs.

Other Celebrations gatherings took place in Leicester and Hebdon Bridge. Associations throughout the country readily provided a place in their annual assemblies for a commemoration of the event. The week-end around Friday, October 2nd, the actual anniversary of the Society's formation, was used by auxiliaries and churches for gatherings of various kinds. Almost every church throughout the kingdom marked the occasion by gatherings of a varied nature. United rallies were held on Saturday, October 3rd, when pageants, locally prepared with local colour, were presented. Special services in the churches on Sunday, October 4th, reached their climax in a broadcast service conducted by the Home Secretary. An overseas broadcast service, also conducted by the Home Secretary, took place on Sunday, November 22nd. That this achieved its purpose is proved by letters received from Australia, Congo, India, New Zealand and North and South America, telling of good reception.

The anniversary of the valediction of Carey and Thomas in Leicester on March 20th, 1793, was kept in another series of gatherings in that city. A happy feature of these gatherings was the cordial co-operation of the Anglican clergy and the presence on the platform of a Roman Catholic priest at the civic welcome presided over by the Lord Mayor. This week-end was also made an occasion for an invitation to ministers everywhere to appeal for decision for Christ and for dedication to His service either at home or abroad. The date of the landing of Carey with his family and Thomas in Calcutta — November 11th, 1793 — was used for a further commemoration.

Churches in all parts of the kingdom marked the Celebrations in various ways. Ministers and leaders of organizations used the opportunity to give frequent talks upon the significance of the Celebrations, with striking benefit to the spiritual life of their members and with profit to the Society. With the aid of the 1942 and 1943 *Calendar for Ministers* large numbers of ministers spoke

every Sunday on some aspect of B.M.S. work. Young people, notwithstanding their depleted numbers by reason of the ever-growing claims of national service, bent themselves to the task of telling the Society's story to their fellows.

Missionaries at home on furlough gave willing service in support of the effort. Their reduced strength through war conditions, threw additional responsibilities upon those who were available, and upon the headquarters' secretarial and clerical staff who responded to the many calls which the campaign imposed.

The response of churches in evacuated, bombed, and other war-scarred areas, was energetic and eager. Sunday Schools, too, were active. Their efforts included the gathering of money by means of stamp albums in which, as gifts were made, pictures of missionary heroes, scenes of work and of peoples in mission lands, with appropriate letterpress, were affixed. Each album when filled represented a half-guinea contribution.

Women also played their part. They produced appropriate literature and organized a team of fifty speakers to visit women's gatherings. They were happily inspired to use the form of the original meeting in Kettering to promote 'Widow Wallis's Tea Parties'. At these, gifts of £13 2s. 6d. or multiples were received in large numbers.

Wide use was made of an exhibition prepared for the Celebrations. The Carey Film, produced through the co-operation of the Religious Film Society, made a late appearance, but this notwithstanding, it contributed, both in its sound and silent versions, to the Campaign.

IV

New literature occupied a large place in the programme. This included: *Achievement: A Popular History of the B.M.S.*, by F. Townley Lord, B.A., D.D.; *The Bells of Moulton*, by W. E. Cule; *Andrew Fuller: Pastor, Theologian, Ropeholder*, by Gilbert Laws, D.D.; *Robert Hall*, by Graham W. Hughes, B.A., B.D.; *William Carey: Shoemaker, Linguist, Missionary*, by Arthur Dakin, B.D., D.TH.; *Missionaries All:*

A Pageant, by E. A. Payne, M.A., B.D., B.LITT. and Kathleen M. Shuttleworth, B.A.; *Vision and Venture: A Pageant*, by Marianne Freye and Joyce Gingell; *The Kingdom of Light and Love: A Cantata*, by H. L. Hemmens; *The Church Awakes*, by E. A. Payne, M.A., B.D., B.LITT.; five booklets, *The Past Fifty Years in India and Ceylon*, by Herbert Anderson; *The Past Fifty Years in China*, by H. R. Williamson, M.A., B.D., D.LIT.; *The Past Fifty Years in Congo*, by W. D. Reynolds, B.A., B.D.; *A Century and a Half of Bible Translation*, by C. E. Wilson, B.A.; and *Saving Health*, by C. C. Chesterman, O.B.E., M.D., M.R.C.P.; *1942 Calendar for Ministers* and *1943 Calendar for Ministers*; *A Hand-book for Lay Preachers*; besides smaller productions. Appropriate literature was also issued in Wales and Scotland. This extensive programme was carried through in face of increasing restrictions of labour and material, and so great was the demand, that in several cases second editions were called for and, in one case, a third.

The Laymen's Movement issued the booklet, *The Prayer Call of 1784*, by E. A. Payne, M.A., B.D., B.LITT., and nine editions of this were sold. This booklet did much to stimulate a spirit of prayer in the churches and a quickening of spiritual life far beyond our borders.

A Standard History of the Society is among the Celebrations projects. The heavy task of assembling the material needed for this was entrusted to the capable hands of the Rev. E. A. Payne. The Society may expect to have in due time an authoritative and documented record of its work.

V

Both at the Jubilee and the Centenary large special funds were raised. For this Ter-Jubilee the General Committee fixed a target of 150,000 guineas which should be spent on outstanding needs at home and forward efforts overseas. It was recognized that this was a formidable undertaking in war conditions, in addition to raising the normal current income from the churches of approximately 100,000 guineas. But the effort was taken in hand with vigour and determination. Some areas and many churches sprang

to instant action and seized the favourable summer months for the launching of their campaign. The majority of churches responded. While some did less than was expected, great numbers of large and small churches reached the goal of two-and-a-half times their normal giving, and some went beyond it.

Examples of sacrificial giving abound. One aged couple brought notes, silver and copper amounting to £125. The garrison at Tobruk sent £3 shortly before the town fell to the enemy, adding the words, 'There is more to come', a promise which most of these men were unable to fulfil. A church in a savagely bombed coastal town found that it was nearing its target of £150 when the campaign was but half over, and it set itself immediately to reach £200 and did it. Women in another seaside resort were in the midst of a 'Widow Wallis Supper Party' when the town had its heaviest air raid. The church buildings rocked with the blast from the bombs and the windows were blown out. With the help of the caretaker, the women swept up the debris, carried on and raised £42. A London church which at first questioned the opportuneness of the Campaign, had the thrill of collecting over £1000.

In some churches every organization made its contribution to the total. Two village churches gathered £250. The smallest church in Wales with two members sent £5 2s. 6d. Young people and children did nobly, too, by direct giving, extra service and stamp albums.

Wales and Scotland assumed definite shares in the fund. The originally accepted target for Wales was 15,000 guineas. Able leadership and persuasive literature produced so gratifying an early response that this was increased to 25,000 guineas and in the end £28,324 were raised. Scotland accepted 10,000 guineas as its portion, and like Wales, exceeded its target amid great enthusiasm and reached £13,413.

The mission fields took up the Celebrations with alacrity and, besides arranging special gatherings, encouraged the church members to bring their gifts. The result was that India sent £961; Ceylon £862; and Congo £1047, and £50 came from the West Indies.

The close of the Celebrations period was fixed for December

31st, 1943. By the middle of that month it was known that the financial goal was in sight and, with the turn of the year, the total had reached £157,677, with the promise of more to follow.

The General Committee meeting on January 18th, 1944, took the form of a Thanksgiving session, when the Celebrations Fund Treasurer, Mr. Seymour J. Price; the Home Secretary, Rev. J. B. Middlebrook, M.A.; the Rev. D. Scott Wells, India; the Rev. W. H. Ford, B.A., Congo; the Rev. W. R. Watkin, M.A., Llanelly; and the Rev. J. D. Jamieson, M.A., Scotland; gave expression to the feelings of all. Prayers by Miss D. F. Glover and the Rev. W. D. Jackson, B.A., were followed by the Doxology.

V I

The hope of those responsible that the Celebrations might issue in renewed spiritual life in our home churches was abundantly realized. The lessons that the true Church is a missionary Church, and that men need the Gospel because it is their one hope, were brought home to our members in a degree that resulted in the dedication of life to Christ and His service. Ministers have testified to a more intense spiritual glow in their midst and to a greater concern for evangelizing their neighbourhoods. Conversions and baptisms were also reported as an outcome of the Campaign.

The attachment to the Campaign of an appeal for 150 volunteers for service overseas was a move which met with a fine response. No less than 257 enrolment forms were filled up. Of this total 107 were for medical service. Not all these volunteers will reach the mission field, but the purpose in their hearts has been accepted and they are all setting themselves to the lengthy and disciplined training which this high service demands. This dedication of young lives is another evidence of the purpose that burns within our churches. It holds the promise of further extensions in the fourth half-century of our work. The care and guidance of these volunteers imposes a responsibility, gladly accepted, upon the officers and others concerned.

VII

The interest of other religious organizations in this and other lands was most heartening. Messages of goodwill came from many missionary and other religious societies and their representatives made welcome contributions to our meetings. Another sign of this spirit was shown in the decision of the Dean and Chapter, in consultation with the Celebrations Committee, to place in Westminster Abbey a worthy memorial to William Carey in the form of a lectern. On the initiative of the Northamptonshire Baptist Association and its President, Councillor A. L. Chown, and with the hearty concurrence of the Bishop of the Diocese and the Rector, a memorial plaque to William Carey was placed in the parish church of Paulerspury, the village of his birth and boyhood. This plaque was unveiled on the morning of April 19th, 1944, when the Bishop, the Rev. J. B. Middlebrook, M.A. and the Rector (Rev. C. L. Dunkerley) took part in the service. A luncheon in Northampton, with Mr. A. R. Timson of Kettering, chairman of the Society, as host, followed, with the Bishop, Mr. W. Parker Gray, Dr. Charles Brown and Dr. S. Pearce Carey as speakers.

An afternoon gathering in College Street Church was noteworthy for the attendance of children from local schools. Mr. Seymour J. Price presided and addresses were given by the Bishop, Dr. Carey and the Rev. E. A. Payne.

Three universities signalized the Celebrations by conferring honorary degrees in divinity on our leaders — Serampore College on the Rev. S. Pearce Carey, M.A., great-grandson of William Carey, whose arduous service through the campaign, and presence at the Celebrations, and whose vitality in spite of his eighty years, gave general pleasure; McMaster University, Toronto, on the Rev. G. H. C. Angus, M.A., B.D., Principal of Serampore College and member of a family which has given four generations of distinguished service to the denomination and the B.M.S.; and Acadia University, Nova Scotia, on the Rev. C. E. Wilson, B.A., who, after eleven years of missionary life in India, occupied the post of Foreign Secretary in London for the record term of thirty-three

years and guided the Society throughout a period of remarkable expansion. All this and more is a willing recognition of the fact that Carey belongs to the World Church and that the faith and daring of our founders formed a spearhead of developments which issued in the formation of similar societies throughout Christendom and inaugurated the modern missionary enterprise.

Baptists throughout the world shared in our rejoicings. In land after land the outstanding anniversaries of the period were kept by Baptist and other communions and the fires of enthusiasm were fed. This was particularly true of our own mission areas where these occasions were used to remind the young churches of their debt to the past, of their present membership in the World Church, and of their responsibilities for the future.

VIII

While the Celebrations were necessarily concerned with the past, their objective related to the future. The wave of enthusiasm that they stirred in the churches must find expression in fresh advances. The fund that was raised and the volunteers that were enrolled must be used to carry nearer to completion the purpose for which the Society was founded. In the past one hundred and fifty years large numbers of converts have been won and churches established. These need to be rooted and grounded in the faith so that they may stand firm against the manifold temptations to fall away and to follow wrong paths, and that they may advance with enlightened and tempered zeal to the evangelism of their kinsfolk. This involves the intensive training of their leaders and of the rank and file as well. Alongside this there must run the occupation of hitherto untouched parts of the areas where we have been working for many years, and the further entry into such new areas as north-west and south-west China which, through what for once may justly be called the fortunes of war, we have already touched. We must repair the places made waste by the devastations of war. We need to fill up that which is lacking in our equipment, and to foster and guide the growing Younger Churches so that they may take an ever-increasing

responsibility for the extension of the Kingdom among their own peoples.

At home we must have a new headquarters to replace the building irreparably damaged by enemy bombs. We must augment our reserves to meet a variety of just claims—the Fund for the Widows and Orphans of Missionaries and of Superannuated Missionaries; the Fund for the Training of Candidates; the Capital Funds and other urgent needs.

So, while we review these Celebrations, we address ourselves with fortitude and faith to the next stage of the unfinished task in the spirit of our founder who still bids us to *Expect Great Things from God*, and to *Attempt Great Things for God*.

THE PRAYER CALL OF 1784 *Issued in 1941*

by REV. E. A. PAYNE, M.A., B.D., B.LITT.

ANDREW FULLER, in the first issue of the *Periodical Accounts* of the Baptist Missionary Society, set down a narrative of its formation, and began with this now famous sentence: 'The origin of this Society will be found in the workings of our Brother Carey's mind.'¹ Half a century later, Dr. Cox, the historian of the first fifty years of the B.M.S., searching for what he calls 'the spring-head — the primary cause of the missionary excitement in Carey's mind, and its diffusion among the Northamptonshire ministers',² finds it in the Call to Prayer issued in 1784 by the Northampton Association; and all Carey's biographers, from his nephew to his great-grandson, and all those who have written understandingly of the origins of the modern missionary movement, have recognized the fundamental and determining influence of the concerted prayer which resulted from that call.³ It is worth while setting down once more, in these days, exactly what occurred and how it came about.

¹ *Periodical Accounts*, No. 1, p. 1. (1794).

² *History of the Baptist Mission* (1842), I, p. 10.

³ See Eustace Carey (1836), p. 40; Culross (1881), p. 35; George Smith (1885), ch. ii; J. B. Myers (1887), ch. ii; F. D. Walker (1926), pp. 67 f.; S. P. Carey (8th ed. 1934), p. 11, etc. Cp. J. W. Morris, *Memoirs of Andrew Fuller* (1826), pp. 95-98.

I

The Northampton Association, covering then a wide area from Hertfordshire up to Lincolnshire, and linking together some twenty Baptist churches, met on June 2nd and 3rd, 1784, in Nottingham. The ministers and delegates reported on the state of their churches and listened to sermons by young John Sutcliff, of Olney, by John Gill, of St. Albans, and then by young Andrew Fuller, of Kettering, and on the second day on the motion of Sutcliff, agreed to call for regular meetings, on the first Monday of every month, for concerted prayer for the general revival and spread of religion. Fuller's sermon had so impressed the company that it was afterwards printed, and to it he added some notes entitled 'Persuasives to General Union in Extraordinary Prayer for the Revival and Extent of Real Religion'. These make abundantly clear what was in the mind of the little company. Seven points are urged, all of them significant in view of subsequent developments:

- I. Consider Christ's readiness to hear and answer prayer, especially on these subjects. . . .
- II. Consider what the Lord has done in times past, and that in answer to prayer. . . .
- III. Let the present religious state of the world be considered to this end. . . .¹
- IV. Consider what God has promised to do for his church in times to come. . . .
- V. If we have any regard to the welfare of our countrymen, connection and friends, let this stimulate us in this work. . . .
- VI. Consider what is suggested is so very small. . . .
- VII. And lastly. It will not be in vain, whatever be the immediate and apparent issue of it. . . .²

So Andrew Fuller. What was no doubt Sutcliff's own appeal may be read in the Circular Letter from the Association:

¹ This section seems not to have received the attention it deserves as a source and foreshadowing of Carey's *Enquiry*.

² *The Nature and Importance of Walking by Faith*, Northampton, 1784. Fuller was then just thirty years old and this was his first publication. *The Gospel Worthy of All Acceptation* was already written, but did not appear till later that year.

The grand object in prayer is to be that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, the interest of religion revived, and the name of God glorified. At the same time, remember, we trust you will not confine your requests to your own societies; or to your own immediate connection; let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests.¹

Carey was not present that June day in Nottingham, though he already knew something of the leaders of the Association. It was, indeed, but nine months since his baptism; he had begun preaching, but was not yet a pastor — just ‘a poor journey-man shoe-maker’, as Ryland described him, who to his great excitement had recently secured a copy of Captain Cook’s *Voyages*.

II

This Call to Prayer, destined to be so unusually fruitful, had a story behind it, and was issued by men themselves deeply conscious of the solemnity of the step they took and of how costly and searching a thing Christian prayer must be to those who rightly embark upon it.

The Northampton Association was just twenty years old. The little group of six village ministers who had launched it in 1764 were men of simple and sincere faith, Calvinist in theology, but by no means as hide-bound and circumscribed in outlook as is sometimes imagined. It is surely not without significance that at the first Association meeting in 1765 the two sermons that were preached both dealt, in part at least, with the subject of prayer. ‘They continued steadfastly in the apostles’ doctrine and fellowship, and in the breaking of bread, and in prayers’; this was Moses Deacon’s text. William Walker, of Olney, preached from the words: ‘Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you’.

¹ Societies here means churches; connection means denomination.

And when John Evans came to draw up the 'General Address' to the churches, he recommended Mr. Brine's theological works, the regular catechising of children and the observance of special days of humiliation and prayer, adding this note: 'They are the best friends of ministers who pray most for them.'¹

When the Association met at Olney in 1768, for gatherings which the poet Cowper and his friend John Newton both attended, there was a special prayer meeting at 6 o'clock in the morning. On several occasions² in the years that followed, the Association felt moved to urge the churches to the keeping of days of 'humiliation, fasting and prayer', and what was said in 1776 may indicate something of the prevailing mood and intention:

As the state of the nation, and of religion, call for humiliation and prayer, we earnestly wish every good man may cry to the Lord, that judgments may be averted — our rightful sovereign King George, with his Royal Consort and Family, abundantly blessed; and every enemy to the illustrious House of Hanover confounded; — that peace may honourably be restored, and firmly established; — religion universally revived, and God in and by all glorified.

Those were indeed anxious days for Britain. We had drifted into war with our own American colonies. We were being attacked in many parts of the world by the combined power of France and Spain. The House of Hanover had its enemies even within this country. Though Wesley and Whitefield were in the full tide of their activities, the churches generally seemed in a sorry plight. It was more than convention, it was deep concern of spirit, which prompted the observance of a National Day of Prayer on February 10th, 1779, decreed throughout the country by Royal proclamation. Three years later, in 1782, the Association again expressed its concern.

The state of the churches . . . ; the state of religion in general; and the state of our public affairs as a nation; call us to humiliation and prayer . . . It is proposed to your considera-

¹ The records of this first meeting of the Northants Association exist only in MS. in the Association records.

² See e.g., *Circular Letters for 1769, 1771, 1772, 1773 and 1776.*

tion whether the first Wednesday in every month may not be a convenient time, for us unitedly to address the throne of grace on these affairs.

The Association was again meeting on this occasion in Olney, and it was then that Carey, a young man of twenty-one, feeling his way to the Baptist position, first saw and heard Fuller.

These extracts from the Association Letters and minutes indicate real anxiety. But no one was yet so burdened with the need for concerted prayer that the churches were widely stirred. However, in April, 1784, there reached the Northamptonshire Baptist leaders, in a parcel of books from Dr. John Erskine, of Edinburgh,¹ a copy of Jonathan Edwards' *Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer*.² The reading of this kindled John Sutcliff, and moved him to his proposal to the meeting in Nottingham the following Whitsuntide. It was this book that was instrumental in stirring individuals and churches to importunate prayer for revival and the extension of Christ's Kingdom. It was this American pamphlet that helped to prepare the way for the founding of the Baptist Missionary Society, for the parallel advance in the Northampton Association, and for many another movement of the Spirit of God.

We can study the effect of the book most easily in the case of Andrew Fuller. Apparently within a month of receiving it the little group of friends who led the Association were determined to respond to its appeal. This we learn from Fuller's diary:

May 11th, 1784. Devoted this day to fasting and prayer in conjunction with several other ministers, who have agreed thus to spend the second Tuesday in every other month, to seek the revival of real religion, and the extension of Christ's Kingdom in the world. Feel very unhappy to think that my heart should be no more in it. But very little of the true spirit of prayer throughout the day.

¹ John Erskine (1721-1803), champion and friend of Whitefield, in frequent correspondence with Jonathan Edwards, a man of wide evangelical sympathies, whose preaching at Greyfriars is pictured in *Guy Rammerey*.

² Printed at Boston, New England, in 1748 or 1749. The title page of Sutcliff's 1789 reprint gives 1747, but the preface is dated January 12th, 1747-8. B. B. Warfield, *E.R.E.*, V. p. 223, gives 1749.

Two months later, however, there is a marked change of tone. By then the Association had issued its call, and Fuller must have put together the 'persuasives' already quoted.

July 9th. Read to our friends this evening a part of Mr. Edwards' *Attempt to Promote Prayer for the Revival of Religion* to excite them to the like practice. Felt my heart profited and much solemnized by what I read.

From then onwards one finds many an entry on the subject. The following may serve as examples:

July 13th. Spent this day in fasting and prayer, in conjunction with several of my brethren in the ministry, for the revival of our Churches, and the spread of the gospel: found some tenderness and earnestness in prayer several times in the day.

July 19th. Read some more of Edwards on Prayer, as I did also last Monday night, with sweet satisfaction.

Dec. 6th. An affecting meeting of prayer this evening, for the revival of real religion.

March 7th. 1785. Enjoyed divine assistance at the monthly prayer-meeting, in speaking on continuing in prayer, and in going to prayer, though I felt wretchedly cold before I began.¹

What happened to Fuller and in Kettering was happening in many other hearts and many other churches throughout the midlands. Men were praying earnestly not only for themselves, or for the House of Hanover, or for Britain, or for the Baptist denomination. They were responding to Sutcliff's call: 'Let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests.'

III

When the Association came together again at Whitsun, 1785, 'it was resolved, without any hesitation, to continue the meetings

¹ The extracts from Fuller's diary will be found in Ryland, *Life and Death of the Rev. Andrew Fuller* (1816), pp. 150-164.

of prayer on the first Monday evening in every kalendar month'.¹ Two years later, at Leicester, the decision was again renewed, and by this time the neighbouring Warwickshire Association had taken a similar decision.² From these west-midland Baptist churches the movement spread to the Independents. The Yorkshire Baptist churches heard what was taking place and followed suit. There was a stirring of the dry bones in many a town and village chapel.

Sutcliff, to meet the growing demand, decided to issue an English edition of Jonathan Edwards' book. It was printed at Northampton, published at ninepence, and dispatched to booksellers in London, Sheffield, Halifax, Leeds and Edinburgh. Probably few copies now exist, but one may be seen in the Angus Library, at Regent's Park College, Oxford.³ Sutcliff's preface is dated from Olney on May 4th, 1789. In it he writes:

In the present imperfect state, we may reasonably expect a diversity of sentiments upon religious matters. Each ought to think for himself; and every one has a right, on proper occasions, to show his opinions. Yet all should remember, that there are but two parties in the world, each engaged in opposite causes; the cause of God and of Satan; of holiness and sin; of heaven and hell. The advancement of the one, and the downfall of the other, must appear exceedingly desirable to every real friend of God and man. If such in some respects entertain different sentiments, and practise distinguishing modes of worship, surely they may unite in the above business. O for thousands upon thousands, divided into small bands in their respective cities, towns, villages and neighbourhood, all met at the same time, and in pursuit of the same end, offering up their united prayers, like so many ascending clouds of incense before the Most High.⁴

¹ Northampton *Circular Letter*, 1785.

² At Alcester, 1786. See Ryland, *op. cit.*, p. 153 n. The Northampton Association at its Leicester meeting in 1787 also recorded its support of the movement for the abolition of the slave-trade.

³ Whitley, *Baptist Bibliography*, ii, p. 20, does not note any copies in the main libraries. That in the Angus Library is bound up with a number of other tracts, including one that gives a brief memoir of Dr. John Erskine.

⁴ *op. cit.*, pp. v-vi.

This re-issue of the book was doubtless ready for the usual Whitsun meeting of the Association. The gatherings were at Spalding, and it was expressly resolved that the monthly meetings for prayer should continue. Carey was engaged at that very time in moving from Moulton to Leicester. He was present at Spalding and led in prayer.¹ Already it was clear whither his prayers, and his study and his reflection were pointing him. He had begun to talk to his friends about the necessity of doing something to extend Christ's Kingdom abroad as well as at home. He was soon to set about the writing of the *Enquiry*.

The summer of 1789 saw world-shaking events. On July 14th, the Bastille was captured by the Parisians and the French Revolution began. The excitement that swept through England in the subsequent months did not deflect or disturb the movement for concerted prayer, however. Rather, we may suppose, the little praying companies were quickened by what they heard of happenings on the Continent. In 1790 the Western Association joined the movement,² and two years later when Carey's *Enquiry* at length saw the light, this passage was to be found in it:

One of the first, and most important of those duties which are incumbent upon us, is fervent and united prayer . . . With respect to our own immediate connections, we have within these few years been favoured with some tokens for good, granted in answer to prayer, which should encourage us to persist, and increase in that important duty. I trust our monthly prayer-meetings for the success of the gospel have not been in vain . . . The churches that have engaged in the practice have in general since that time been evidently on the increase; some controversies which have long perplexed and divided the church, are more clearly stated than ever; there are calls to preach the gospel in many places where it has not been usually published; yea, a glorious door is opened and is likely to be opened wider, by the spread of civil and religious liberty, accompanied also by a diminution of the spirit of popery; a noble effort has been made to abolish the inhuman

¹ Northampton *Circular Letter*, 1789.

² Ryland, *op. cit.*, p. 153 n.

Slave-Trade, and though at present it has not been so successful as might be wished, yet it is to be hoped it will be persevered in, till it is accomplished . . . These are events that ought not to be overlooked; they are not to be reckoned small things; and yet perhaps they *are* small compared with what might have been expected, if all had cordially entered into the spirit of the proposal, so as to have made the cause of Christ their own, or in other words to have been so solicitous about it, as if their own advantage depended upon its success.¹

These are big claims, but an even bigger one may now be added to them. It was this prayer movement that helped the B.M.S. to birth. But for it, men would not now remember October 2nd, 1792.

I V

The story, however, has not yet been fully told. Jonathan Edwards has been described as 'saint and metaphysician, revivalist and theologian . . . the one figure of real greatness in the intellectual life of colonial America'.² But what was it he said in his *Humble Attempt*, and whence came its power? It was in the middle years of his long pastorate at Northampton, in America, not many years after what is known as the 'Great Awakening' in those parts, that he wrote his little book. He starts from an exposition of *Zechariah* viii. 20-22: 'Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go unto another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.' Much of what he says deals with the interpretation of prophecy and expounds his view that the beginning of the Millenium may be anticipated about the year 2000, and is to be

¹ *Enquiry*, pp. 77-80. In Leicester, Carey had arranged a special market-day prayer-meeting for his county members as well as the Monday evening one. See C. Anderson, *A Discourse, etc.*, Edinburgh, 1834.

² B. B. Warfield, *E.R.E.*, V., p. 221.

preceded by the gradual fall of Anti-Christ. The prophecy of the sixth vial (*Rev.* xvi. 12-16) he thinks may be actually then (*i.e.*, about 1747) in process of fulfilment. There may shortly be terrible sufferings and massacres of Christian witnesses to be undergone, but there will surely come at the last the outpouring of the Spirit in its fulness.

These things, however, though they seem at first sight to bulk rather large in the pamphlet, were not the most important, nor did they seem so to the discerning at the time. The five New England ministers who commended Edwards' work when it first appeared stated explicitly: 'As to the author's ingenious observations on the prophecies, we entirely leave them to the reader's judgment.'¹ It is the promotion of concerted and constant prayer that is their prime concern. When Sutcliff re-issued the book in 1789 he wrote:

By republishing the following work, I do not consider myself as becoming answerable for every sentiment it contains. An Author and an Editor are very distinct characters. Should any entertain different views respecting some of the prophecies in the inspired page, from those that are here advanced, yet, such may, and I hope will, approve the general design.²

Jonathan Edwards had, indeed, himself admitted that his interpretation of the likely course of events might be wrong, but urged that that made no difference to the need and desirability of special prayer.³

It was the circumstances surrounding the book and the story it contained that gave it its impressiveness and made it the means of kindling the hearts of Sutcliff and his friends. It revealed how, in 1744, a group of ministers in Scotland had felt that the times called for special intercession, and how they had banded themselves together under a two-year plan:

to set apart some time on Saturday evening and Sabbath morning, every week, for the purpose aforesaid, as other

¹ Sutcliff's edition, p. ix. Cp. Carey, *Enquiry*, p. 12.

² *op. cit.*, p. v.

³ *ibid.*, pp. 157 f.

duties would allow to every one respectively; and more solemnly, the first Tuesday of each Quarter (beginning with the first Tuesday of November, then next ensuing) either the whole day, or part of the day, as persons find themselves disposed, or think their circumstances will allow: the time to be spent either in private praying societies, or in public meetings, or alone in secret, as shall be found most practicable, or judged most convenient, by such as are willing, in some way or other, to join in this affair.¹

Without any formal organization or printed appeal this movement spread from Edinburgh, Glasgow, Aberdeen and Dundee to many parts of Scotland, and even into England and to North America. Mr. Robe, of Kilsyth, writing to Mr. Prince, of Boston, stated that in Edinburgh alone there were 'above thirty societies of *young people*' engaged in special prayer.² At the end of the two years, which the promoters regarded as an experimental period, a 'memorial' on the subject was printed, and it was copies of this which reached Jonathan Edwards and inspired his book.³ He referred not only to the Scottish plan of 1744, but to other similar schemes of which he had heard, one in England in 1712, and to others in Scotland in 1732 and 1735. His own proposal was that 'extraordinary united prayer should continue for seven years from November, 1746'.⁴

So the torch was passed on: from Scotland to America, from America to Northamptonshire. From Northamptonshire the fire was spread to still more distant places.

V

Three things may be noted in conclusion. First, it should be emphasized again how important were the monthly Monday evening prayer meetings, which resulted from the Call of 1784, in preparing the way for the formation of the B.M.S. The men

¹ *ibid*, pp. 13-14.

² *ibid*, p. 17.

³ Edwards reprints the Scottish memorial in full, pp. 12-22.

⁴ *ibid*, p. 167. *cp.* *The Diary and Journal of David Brainerd*.

who came together in 1792 and who bravely formed themselves into a society 'for propagating the Gospel amongst the heathen' had been praying for several years for the outpouring of God's Spirit and the extension of His Kingdom. It is, moreover, deeply significant that the parts of the country which rallied first to the support of the B.M.S. were Warwickshire and the midlands, churches in Yorkshire, and churches in the west of England, where the prayer-call also had found a response.

Secondly, the Northampton Call bore fruit outside the boundaries of the Baptist denomination. As we have seen, Warwickshire Independent churches very early adopted the plan and it helped to prepare them for their part in the support of the London Missionary Society.¹ The Directors of the L.M.S., within a few months of the founding of the society in 1795, recommended the holding of a missionary prayer-meeting on the first Monday of every month, and in London there were soon four large regular gatherings taking place, one in the north of the metropolis, one in the south, one in the east and one in the west. In 1814, George Burder, the L.M.S. secretary, prepared an abridgment of Jonathan Edwards' book, which he called *United Prayer for the Spread of the Gospel Earnestly Recommended*.² The one hundred and sixty-eight pages of Sutcliff's reprint are reduced to thirty-two pages by the omission of much of the detailed exposition of prophecy with the object of letting the main call sound out the more clearly.

Thirdly, we may note how for many years the movement continued to spread. For several generations, indeed, in Baptist churches the monthly missionary prayer-meeting remained one of the most vital and rewarding gatherings of all those held. The same was true in other churches. Carey and the missionary pioneers carried the flame abroad with them, and the early records contain many accounts of the regular meetings they continued to hold, at first among themselves, and then in company with the first converts, praying not just for their own situation,

¹ Lovett, *History of the London Missionary Society*, 1899, Vol. I, p. 12.

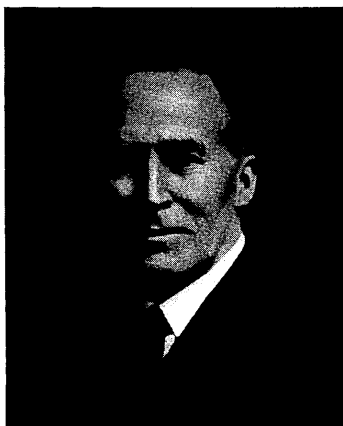
² London, 1814. There is a copy in the Angus Library. Burder (1752-1832) was minister in Coventry from 1784-1803, and had there come in touch with the prayer movement.



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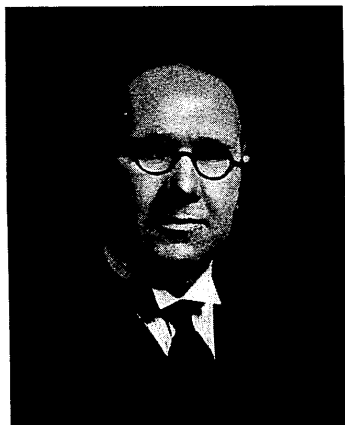
MR. A. R. TIMSON



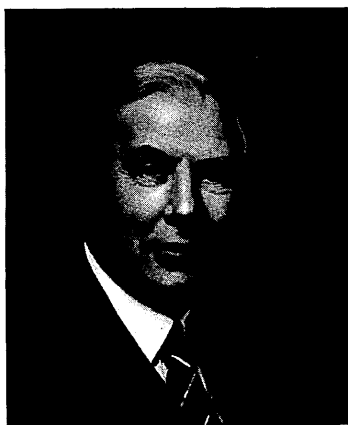
MR. H. L. TAYLOR



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but for the spread of Christ's Kingdom in every part of the earth. The worth of this contribution to the building up of a consciousness of world-wide Christian fellowship can hardly be exaggerated. Nor was this all. By the time Burder wrote, only thirty years after the issue of the Northampton Call, he knew of similar gatherings in Holland, Switzerland and Germany, as well as those which continued in America.¹ Who can assess what this regular, sustained and expectant prayer meant in those critical but fruitful years?

VI

We have forgotten most of these things. We have allowed our meetings for prayer to dwindle and decline. Other things have claimed our attention, but without very encouraging results. Should not the state of the world to-day, the condition of our churches, and the approach of the one hundred and fiftieth anniversary of the B.M.S. impel us to a renewed concerted waiting upon God? Should we not be praying unitedly and regularly for the revival of religion and the extension of Christ's Kingdom? The year that Burder's abridgment of Jonathan Edwards appeared, grave, strong, kindly John Sutcliff passed away. Almost his last words were: 'I wish I had prayed more.'

THE TRADITION OF GREAT THINGS²

by REV. B. GREY GRIFFITH, B.D.

We are meeting in a stern time, when lands are troubled and the nations lie in blood, and the blast talks to us. This is *the* time for the followers of Christ to utter the words of which only they know the secret. So much is shattered, and fears hold the hearts of men. It is not by seeking escape that peace will come. It is

¹ *United Prayer*, p. 4.

² The Presidential Address delivered at the Annual Assembly of the Baptist Union of Great Britain and Ireland in London, on Monday, April 27th, 1942.

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MR. A. R. TIMSON



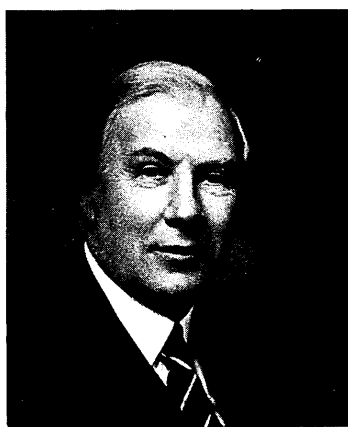
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rather by bringing to the desperate situation, created by the sin of man, the undeserved salvation of God, and into the agony of the present distress the eternal calm. To ignore either is to be unreal. To turn from one to the other is of no final avail. The only real comfort lies in the discovery of the rod and the staff in the dark valley, the table spread in the presence of the enemy, the companionship of God in the furnace.

How can we do that as we celebrate something that happened one hundred and fifty years ago? Is there not something inopportune, perhaps incongruous, in these celebrations? Some of our friends think so. But because we believe that as we celebrate we shall make our discoveries we go forward into this year remembering and giving thanks to God for what took place one hundred and fifty years ago.

And in this remembrance we accept our responsibility.

'Whoso turns as I, this evening, turn to God to praise and pray.'

WE are inheritors of a great tradition, and because we are inheritors we give thanks to God. We are trustees of that tradition, and as we realize the day and circumstances in which we live, and our own weakness and failure, and also the responsibility that we carry, that is, because we are trustees, we turn to God in prayer.

The tradition is The Tradition of Great Things. As soon as the words 'great things' are heard, our minds go back to Carey, with his 'Expect great things: attempt great things.' But Carey was not the first to utter them. Eight years before, in the first publication of Andrew Fuller, called *Persuasives to United Prayer for the Revival of Real Religion*, occur these words:

Christianity has not yet made its way even in name over one-fifth part of the world. Out of 730 millions who are supposed to inhabit our globe not above 122 millions profess the Christian name. All the rest are heathen, Jews or Mohammedans. Add to this that great numbers of real heathens abound in Christian lands and unbelievers even in the congregations of the faithful, surely it is high time to awake out of sleep and to send our united cries to heaven in behalf of our fellow creatures.

And in the sermon 'Walking by Faith', to which the *Persuasives* were attached, he says:

If we compare the present state of things, or even the past, with the glorious prophecies of the Word of God we cannot think, surely, that all is yet accomplished. By these prophecies the Christian Church is encouraged to *look for great things* at some period or other of her existence . . . but, surely, for the present, though *great things* upon the whole have been done in the world, yet nothing like this has ever come to pass. . . . Let us take encouragement in the present day of small things by looking forward and hoping for better days. Let this be attended with earnest and united prayer to Him by whom Jacob must arise. A life of faith will ever be a life of prayer. Oh, brethren, let us pray much for an out-pouring of God's Spirit upon our ministers and churches, and not upon those only of our own connection and denomination, but upon 'all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours'.

Nor was Carey the last to speak of 'great things'. For after Carey's sermon was delivered on May 30th, 1792, John Ryland read his moderator's address. It was so long an address that it was not completed that afternoon and had to be continued in the evening. And this is what he says:

God has promised to do *great things* before the end of time, and we know not how soon the happy period will commence. The present age seems pregnant with great events. The nations of Europe appear in commotion, and whatever may be the views of contending parties, God our Saviour has a good and benevolent end to answer, to which even the efforts of His enemies shall be subservient; but how great the honour of being numbered with his sincere and zealous friends. If the days we hope for are at hand, the question concerning the present race of professors is this, Shall we be among those who will be employed in bringing forward the glorious period, or among those that must be removed out of the world before

the happy times can begin? 'The whole creation groaneth and travaileth in pain until now', and certainly, if 'we have the first fruits of the Spirit', we also shall long and labour for the redemption of the whole mystical body of Christ. Hitherto we have been ready to complain, 'We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen'. But let us not cease crying mightily unto the Lord, 'until the Spirit be poured upon us from on high'; then the wilderness shall become as a fruitful field, and the desert like the garden of God.

What is this tradition of great things? In its wide aspect it is that which started in what is being called in these last years 'The Movement of 1792', for it is so crystallized, and we speak of it as we speak of the 'Evangelical Revival' or the 'Reformation'. Its vastness and importance have only begun to break upon the Christian Church; but so much so that one writer has said that it is the greatest movement in Christendom since Pentecost, while another has said that through it the soul of Protestantism was saved. And, further, that 'as we move into the nineteenth century we come to the age of the most extensive geographic spread of Christianity'. And the writer of *The History of the Expansion of Christianity* continues: 'To the nineteenth century we must devote as much space as to all the preceding eighteen centuries'. It embraces all of the known world, churches of Christ have been planted everywhere, so that we now know that the Kingdom has widened more in the last one hundred and fifty years than in any previous three hundred years of its existence. In that vast expansion we have had our place and taken our share. But we have only been one Society among many. Missionaries have been sent from many lands, both from Europe and America. Many have believed in Christ through them, and now the Church is established in so many lands that when the Conference was held in Madras in 1938 there were representatives from over seventy countries.

But for our consideration, remembering what has brought us together to-day in this fashion, we will narrow down the tradition

to that which concerns our own Society. By way of instance, I venture to remind you of three features from each fifty years of our story.

In the first fifty years, the beginnings and the reactions at home, with the reflex value for our churches. Then all that Serampore and Bible translation mean, and, thirdly, what the name of Knibb connotes to us and his fight for freedom.

In the second fifty years, the beginnings of definitely organized women's work in the zenanas of India; also the entry into China; and, further, the opening of our work on the Congo.

In the third fifty years, our medical missionary organization was established; the enterprise connected with the name of Arthington; and the emergence of a church consciousness amongst the people to whom it was our privilege to proclaim the Gospel.

That is the kind of tradition which we have inherited. Many other features could have been added, but they are sufficient to remind us that many lands have been entered with the Good News — East and West Indies, China and Africa and India — that slaves have been freed, bodies healed, minds illumined, languages reduced to grammar, dictionaries compiled, the Scriptures translated, churches and schools established. There have been disappointments and setbacks, failures and infidelities, cowardly withdrawals and unworthy fears, and strange hesitations; and, yet, there have been great advances, courageous deeds, unstinted labour and manifest blessings. A great price has been paid in toil and sweat and life, but it has borne its fruit, so that in the reign of King George V the membership of our churches on the field was more than trebled, and we now see in land after land a Church of Christ, few in numbers compared with the teeming multitudes but already possessing a glory that is being reflected back to us, and revealing to us an understanding of Christ of which we had been unaware. 'The Lord hath done great things for us whereof we are glad.'

Into that heritage we have come, and with it we have been entrusted. How did it start? In some ways, of course, it is really a tradition of two thousand years, but a fundamental principle has been always the same, namely, that that which has been

committed unto believers in Christ is not merely for their own sakes but for the sake of others as well.

That we may understand it more clearly, let us make our way back to a company of men, of whom we will mention four or five.

First of all Andrew Fuller, who came from Cambridgeshire. He was, pre-eminently, the thinker, and no movement can go far without a thinker. Andrew Fuller belonged to those who do their thinking first. It is perhaps almost impossible for us to realize the world in which he was brought up. At that time Baptist preachers were so bound that they dared not make an appeal for conversion. So were they taught by Dr. Gill. Here is an extract from the diary of John Ryland:

When I first entered on the work of the ministry, though I endeavoured to say as much to sinners as my views on this subject would allow, yet I was shackled by adherence to a supposed systematic consistency, and carefully avoided exhorting sinners to come to Christ for salvation.

Andrew Fuller could not be content with that. So he thought and thought, and at the age of twenty-six he had written a book, which later was published under the title of *The Gospel Worthy of All Acceptation*. He knew it would disturb many, and he tells on one occasion how he walked all the way from Kettering to Northampton, fourteen miles, for its printing. Under date October 21st, 1784, he says:

Feel some pain in the thought of being about to publish *On the Obligations of Men to Believe in Christ*, as supposing I shall thereby expose myself to much abuse, which is disagreeable to the flesh. Had I not the satisfaction that it is the cause of God and truth, I would drop all thoughts of printing.

In it he made clear to himself and to others that there was an obligation to all who heard the Word to believe, and the result was the breaking of the shackles which bound the minds of our Baptist folk. There would have been no hope of a mission to the heathen had there not been this liberation of the mind, and for that we owe more to Andrew Fuller than to anyone else.

In addition to this gift of clear and vigorous thinking he had another. It was that of execution. He oftentimes sought the counsel of others, but having received their counsel he always desired to act alone; and when he became Secretary of the Society this gift was needed as much as that of his thinking. For he brought to the task abounding energy, though his body was often tired and sorely afflicted, but his zeal was unquenchable. He travelled, and interviewed, and wrote and toiled unceasingly for the mission.

The second is John Sutcliff, a Yorkshire man. Once Andrew Fuller referred to the people of Yorkshire as those who did not meditate on a topic they did not feel. Sutcliff had tramped all the way from Yorkshire to Bristol Academy to obtain all the instruction he could; and he was regarded by Andrew Fuller as being, with one exception, the wisest counsellor in all the Baptist churches. During his life he published very little. But he also came with a book in his hand, though not his own. It was Jonathan Edwards' *Call to Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom upon Earth*. Sutcliff says that he does not consider himself answerable for everything it contains. He adds, shrewdly, 'An editor and an author are very distinct characters'. But he continues:

All should remember that there are but two parties in the world, each engaged in opposite causes; the cause of God and of Satan; of holiness and sin; of heaven and hell. The advancement of the one, and the downfall of the other, must appear exceedingly desirable to every real friend of God and man. If such in some respects entertain different sentiments, and practise distinguishing modes of worship, surely they may unite in the above business.

This book of Jonathan Edwards stressed the examples of prayer given in the Bible, and the promises of God:

If we look through the whole Bible, and observe all the examples of prayer that we find there recorded, we shall not find so many prayers for any other mercy, as for the

deliverance, restoration, and prosperity of the Church, and the advancement of God's glory and kingdom of grace in the world . . . There is perhaps no one thing that the Bible so much promises, in order to encourage the faith, hope, and prayers of the saints as this; which affords to God's people the clearest evidences that it is their duty to be much in prayer for this mercy. For, undoubtedly, that which God abundantly makes the subject of his promises, God's people should abundantly make the subject of their prayers.

The importance and the influence of that book which Sutcliff introduced to the Baptist people cannot be over-estimated. Through it the monthly prayer-meetings were established and the hearts of the people prepared. So that in Sutcliff we have a combination of wise counsel and a turning of men's minds to the resources to be found in God.

The third is John Ryland, born in Warwick, but, surely, a Northamptonshire man. He was the scholar. It was complained of him later that he never issued anything original in theology. But he also had two gifts. He knew what other people had thought and written, and he was able to transmit that knowledge to those who came to him for training. It was, surely, of inestimable advantage that the students of the one college we then had were moulded by one who yielded to none in his support of and enthusiasm for the mission.

The fourth is William Carey, another Northamptonshire man, of whom, also, two things must be said. He was the man of the sensitive heart. He heard the knocking at the door. He knew the state of the heathen as none other did. He read in order to know, and he was able to convey his knowledge to others. *He initiated the era by thinking in terms of the world.* Others had thought of territories beyond their own borders, but it was always 'the world' to Carey. His map was of 'the world', his globe was of 'the world'. That he went to India was only due to the fact that he had to go somewhere and the opportunity came to go to India, but it was not only of India he was thinking. When he arrived there it was still 'the world'. He also carried a book, *The Enquiry*,

'My Piece' he called it. It still stirs the heart. Listen again to its opening paragraph:

As our blessed Lord has required us to pray that His Kingdom may come, and His will be done on earth as it is in heaven, it becomes us not only to express our desires of that event by words, but to use every lawful method to spread the knowledge of His name. In order to do this it is necessary that we should become, in some measure, acquainted with the religious state of the world; and as this is an object we should be prompted to pursue, not only by the Gospel of our Redeemer, but even by the feelings of humanity, so an inclination to conscientious activity therein would form one of the strongest proofs that we are the subjects of grace, and partakers of that spirit of universal benevolence and genuine philanthropy, which appear so eminent in the character of God Himself.

And along with his vision there was the call to action. The well-known saying of his, 'Is there nothing going to be done?' is entirely characteristic. It was not uttered easily or carelessly, for he realized that the call would come first of all to himself, and that he must be ready to respond, whatever it might cost.

These four: Sutcliff, of Olney, the wise counsellor, who turned men towards God in prayer: Andrew Fuller, of Kettering, the thinker, and the man who could execute: John Ryland, of Northampton, the scholar, who could also teach and enthuse: William Carey, of Moulton and Leicester, of the vision of the world and the call to action. That these four should be brought together into the same Association at one and the same time is surely significant.

On the second Tuesday in every other month they met, and here is an item from John Ryland's diary:

21st January, 1788. Brethren Fuller, Sutcliff, Carey and I kept this day as a private fast, in my study: read the Epistles to Timothy and Titus; Booth's Charge to Hopkins; Blackerby's Life, in Gillies; and Rogers of Dedham's Sixty Memorials for a Godly Life: and each prayed twice — Carey

with singular enlargement and pungency. Our chief design was to implore a revival of the power of godliness in our own souls, in our churches, and in the Church at large.

But there was a fifth, Samuel Pearce, a Plymouth man. He ministered in Birmingham, and did not belong to the same Association, but when he heard that something of the kind was afoot he was determined to be in it. He knew he had no right to be at that first meeting, and he says so, except the right to take part in the cause of Christ. If there is one word that distinguishes him, it is that *he was the saint of the company*, and no movement goes far without a saint. He was that kind of saint that created a contagion, and affirms again to us that very often religion is something that is caught. But Andrew Fuller says of him: 'He was doubtless a sinful and imperfect creature before God, but he was also a singular instance of the holy and happy efficacy of the divine grace, whose imperfections were as few and whose excellences as many as I have ever witnessed in a mortal man. Some who knew but little of him may think this too strong. I only say they that knew him best will be the least disposed to think so.'

Wherever he went there was revival. He was the evangelist. He made men aware of the powers of the eternal world; he melted them into confession through his own tears. It is no wonder that Ryland called him 'the Seraphic', for he burned out for God.

The words of Milton come forcibly to mind. 'When God shakes a kingdom with strong and healthful commotions to a general reforming, 'tis not untrue that many sectaries and false teachers are then busiest in seducing; but yet more true it is that God raises to His own work men of rare abilities, and more than common industry, not only to look back and revise what hath been taught heretofore, but to gain further and go on some new enlightened steps in the discovery of truth.'

More than any others, these five were responsible for the formation of the Baptist Missionary Society. What do you make of them? They are of that company which are inexplicable. So many things counted worth while they did not possess: no wealth,

no great culture, no social status. They can only be explained in one way. They were in touch with God. Of them it was true, as of another, 'The word of God came unto John, the son of Zacharias in the wilderness'. For that is what matters, that when the word of God comes to us we give heed.

The place that public worship had in their lives cannot be overlooked; and it is clear that the worship was according to our liturgy; that is, it consisted of three factors. The first was the reading of Scripture, which planted their feet in the historic revelation of God's mind and purpose towards mankind. From this they passed to prayer, and we have already seen something of what the prayer movement meant to the churches. When they assembled together much room was given to prayer.

It is an oft-quoted story, but it will bear repeating. It was told first of all by Joseph Ivimey. He is referring to Fuller:

Coming into my house last summer, soon after the death of his intimate friend, Mr. Sutcliff, he said, 'I have been thinking, as I passed the street, of what brother Sutcliff said to me a few days before his death: "I wish I had prayed more"'. Mr. Fuller proceeded and said, 'So I wish that I had prayed more. I do not suppose that brother Sutcliff meant that he wished he had prayed more frequently, but more spiritually. I wish,' added Mr. Fuller, 'I had prayed more for the influences of the Holy Spirit; I might have enjoyed more of the power of vital godliness. I wish I had prayed more for the assistance of the Holy Spirit, in studying and preaching my sermons; I might have seen more of the blessing of God attending my ministry. I wish I had prayed more for the outpouring of the Holy Spirit to attend the labours of our friends in India; I might have witnessed more of the effects of their efforts in the conversion of the heathen.'

And the third factor was that of the proclamation of the Word. We need only remind ourselves of the sermons of Sutcliff and Fuller, especially that of Sutcliff on 'Jealousy for the Lord of hosts', and Fuller on 'The Pernicious Influence of delay in

matters of religion'. One who was present has told us that the latter of these sermons made such an impression on the minds of the ministers present, and the audience in general, as was not easily forgotten. Every heart was penetrated with the subject; and the ministers retired, scarcely able to speak to one another. And then, of course, there was Carey's great sermon at Nottingham, of which the whole world knows.

It was not an accident, but it was true to something essential, that on the day of the valediction of Thomas and Carey (March 20th, 1793), John Thomas preached, and the Treasurer, Reynold Hogg, preached, and Fuller preached.

What did this form of worship mean to them? It made them very sure of some things. For they started with the revelation granted to them, sinners as they were and conscious of their sin. It was the revelation of the love of God, of God whose love was holy and righteous and concerned with men and women, as declared in the Scriptures. They also knew that He was concerned with them, for they had the experience in their hearts, and if He were concerned with them He was concerned with all men.

Upon this they built and proceeded. It was not merely that they had a hope for to-morrow; they had an assurance from the days gone. The event which culminated in the Cross and was declared in the Resurrection could not be undone; but though it was a finished work it was continued, not in the sense of being supplemented but in that of being appropriated. And as redeemed believers they prayed. They did not start with their own difficulties, nor even their own needs, nor even their own aspirations; they started with the resources of God. They were praying to a King.

Thou art coming to a King,
Large petitions with thee bring,

were words written by a friend of that first company.

And when it came to preaching they recognized that the preaching was, first of all, to the Church, for it was the preaching of a Gospel only understood by the believer who knew the power of evil in his own heart and in the world round about, but also

knew the greater power of God in the Gospel of which he is unashamed — the power of God unto salvation.

To them the preaching was also the preaching of the Church, the redeemed community. It was not merely the expression of an experience, however vivid, which was purely personal. It was a declaration on behalf of men and women, varied in many ways, but who had all acknowledged the saving power of Christ in their lives.

They knew, however, that it did not end with the outward act. The Gospel which they knew they must proclaim. What is revealed to them in the sanctuary must be declared in the streets. It was not something they could keep to themselves. And, moreover, worship must find itself in conduct and character and life. They must be witnesses day to day and in the ordinary walks of life. If there come to them times of darkness, and hardship and temptation, they were succoured by the revelation granted to them, and the experience given to them in the hour of worship. For example, what was it that sustained them both at home and in India during those long eight years waiting for the first clear and unmistakable sign of fruit? Was it not this, that they could not deny the vision that had come to them, as to the prophet of old, when in the Temple they 'saw the Lord high and lifted up'?

It is sometimes stated that these first missionaries were sent out by individuals, but that is not the case. They were sent out by the Church, and being sent out by the Church they carried a universal note. If it were not from fear of misunderstanding, I would call it the 'catholic note', though certainly not Roman. Only such a universal note would have fitted them for the task to which they had committed themselves. Only as they came from a Church could they hope to establish a Church, and to them the Church was realized in its worship. Moreover, they knew the purging and the purifying that came through worship. In this way they were delivered from idolatry, which to them, as it is to us, is the framing of the mind of God according to our own thinking. Graven images are but the outward mark of this. Idolatry is to make our own plans and then to ask God's blessing upon them, rather than seeking what are the plans of God for us.

If time and space permitted it would have been of advantage to mark the reflex action that immediately followed. Revivals broke out, hearts were stirred to generosity. Other groups formed themselves for the same or similar purposes, and upon the winter of discontent came a springtime, the harbinger of which was the founding of the Baptist Missionary Society. In 1799 Fuller was able to say:

It is a fact which cannot be disputed, that within the above period (1792-99) there have been far greater exertions to communicate the principles of religion to the heathenized parts of England and Scotland, than at any former period within the remembrance, at least, of the present generation. If I were to say, they have been five times greater than before, I think I should not exceed the truth.

Such were the men who were instrumental under God in starting the new era. What have they to say to us? And what have we to say to them? We are proud of the lineage, but would they be proud of us? We glory in them, but would they glory in us? Would they acknowledge us as their successors? And are we worthy to say 'We have these as our fathers'?

Whatever else we have or do not have, we must have their missionary spirit. That is to say, *we cannot think in terms less than that of the world*. Any lesser thinking is unworthy of them. If these men are our ancestors and we are their worthy descendants, we shall seek no slippered, stay-at-home ease and comfort for ourselves.

We can only give thanksgiving for the tradition into which we have come by accepting the trusteeship that is bound up with it. There can be no Tradition of Great Things for us in reality unless we are ready to attempt yet greater things.

(1) We must go on to complete the geographic task. For there are still lands and peoples who have not heard the Gospel word. It has been computed that owing to the rapid growth of the population in India there are more people in India to-day who have not heard of Christ than there were in all India when Carey landed. We also know that great countries are fallen away from

the allegiance they once professed to Christ. So much remains to be done, even here at home in this dear land of ours. On the surface of things, there is much yet to be accomplished.

(2) Moreover, we must accept the burdens of their success, and this notably in the young Church now rising and coming into self-consciousness and into strength. For this young Church calls for and invites our continued help. There are some things that they need to know that we can tell them from our own story; dangers to be avoided and ways to be followed. We bring them the experience of the centuries in which the Church has learned much. But this is a more difficult task than that of the first evangelizing. It needs in some ways a deeper understanding of the spirit of Christ. It certainly calls for humility. There is no place for boasting.

For this service to the Church we need the best equipped, the finest trained, the most consecrated of our men and women; so that there may come into being, in yet fuller measure and in every land, a Church eager in its witness, understanding in its knowledge of the Word of God, with its leaders, ministerial and lay, fully furnished and its members wholly devoted to Christ. Then we may expect to find, as indeed we are finding already, that from these churches there will come back to us a revelation of God in Christ such as would have never been ours otherwise.

(3) But there is a conception of the world deeper than this. We must view the world socially, industrially, economically, politically, internationally. We must have regard to its arts, science, education, and culture, and business; and we must claim all this complex, baffling world for Christ.

I know there are those amongst us, whose loyalty to Christ we cannot doubt, and whose power for witness is unmistakable, who think that it is only by withdrawing from all this that we can really accomplish our purpose; but in all humility I think they are mistaken. I cannot conceive that any of the activities of man in thinking and doing and feeling must be left to the power of the Evil One. I believe that all things can be sanctified, and only as they are sanctified can they find their real purpose and meaning.

I am not propounding any theory, either of government or of economics; but I do believe there is sufficient resource in Christ to cure all ills, to solve all our problems, and to build a community which will bear His mark. That much will have to be discarded is clear; but we must be as brave in this as our fathers were in 1792.

(4) Because of this, we must continue to proclaim there is only one Saviour for mankind. He is Christ the Lord. We have only one salvation, and it is that salvation we present to the world. There can be no two Saviours, nor two salvations.

When I read the story of Peter going to the house of Cornelius fear after fear holds me. One is that he will not understand the vision, another is that he will not hear the knocking at the door, and the third, and more serious fear, is that if he goes to the house of Cornelius he will only offer a partial salvation, which in the end is no salvation. There is only total salvation or there is none at all. This is the intolerance of God, but apart from this intolerance there cannot be any universality.

But the world cannot be saved on its own terms, nor by its own plannings. For example, one of our final problems is how to unite the world and make it really one. It is disintegrated and divided because of its sin. That which binds together is always different from that which is bound. Persons come together into homes but a home is not a person. And you cannot bind states by a super-state. For that you must have religion, and only one religion can do it; it is the religion of Christ. Sometimes that religion deteriorates and becomes something simply national. It is then no longer Christian. It is presenting another Christ. It is He alone Who raises us above the lower levels of nationalism, and we must see to it that Christian resources are not used to procure things that are not Christian. We have seen that tragedy. We have seen the prestige of the Church used to buttress ugly things. It was done in Jamaica years ago. It is always so when the Church serves a section and not the whole. We shall be delivered from this as we remember that Christ is for the world, and for all men and women, for all need Him, and there is none other can satisfy them. He is the Saviour Who makes the world one.

(5) All this makes its appeal to us in personal life and character. What manner of people ought we to be who have this tradition, and who are so greatly trusted? What manner of people ought we to be who face the world in all its agony of to-day? In 1842 the note of consecration was here and there was a response. In 1892 it was struck again, and again there was a response. In 1942 it is being sounded once more, and we are confident the response will be the same. We must answer these one hundred and fifty years of the manifest goodness of God, of the spread of the Gospel, of the turning of many to Christ, of the labour and sacrifice both at home and abroad. We cannot live as if there had not been these one hundred and fifty years, and we must be ready to pay the price.

Jesus said: 'I, if I be lifted up from the earth, will draw all men unto Me.' That saying of Jesus comes at the end of one of the most troubled passages in the whole of Scripture. The crowd had gathered. They had shouted 'Hosanna! Blessed is he that cometh in the name of the Lord'. The Greeks came desiring to see Him, and the Pharisees said that everybody was going after Him. But He was troubled. Why? Because He knew that though they might gather round Him for awhile, they were gathering on their own terms, and with their own hopes and fears. These terms were not His. He knew He could only draw them and hold them in one way. It was the way of the Cross. So it was for Him, so it is for us. For in the midst of that troubled passage He says: 'If any man serve Me let him follow Me; and where I am there shall also My servant be.' The price must be paid.

When I was in America, I was told the story of how when on Christmas Day King George V was about to broadcast his message to the country, the man who was responsible for the technical arrangements found that something had gone wrong. In order to make things right he had to bring two wires together. As he was about to do so the King started to speak. He then knew that if he joined the wires there would be a blurring of the message, so he held them in his hands, and the King continued to speak through him. When the message was over the man put down the wires and his hands were scorched. But what of that? The King had spoken through him, and the world heard the message.

BROADCAST ADDRESS

by REV. J. B. MIDDLEBROOK, M.A.

‘Is there nothing again going to be done, sir?’ The questioner was William Carey. He had just been preaching at Nottingham, in May, 1792; and the man, whose elbow he clutched, was a Baptist colleague from Kettering, Andrew Fuller.

This urgent question and the answer it received marks nothing less than a new era in the history of the Christian Church. Later in the same year, in a little back room in Kettering, a small group of Northamptonshire ministers, led by Carey and Fuller, resolved — as they put it — ‘to act in Society together for the conversion of the heathen’, and, with this in view, they formed the Baptist Missionary Society, with a capital of £13 2s. 6d., collected in Fuller’s snuff-box. This was the beginning for the Christian Church of the period of its most rapid and extensive growth. The words of Christ our Lord have often been fulfilled, but the promise He gave to His disciples, ‘Where two or three are gathered together in My name there am I in the midst’, has never had a more notable fulfilment than in Widow Wallis’s parlour in Kettering on October 2nd, one hundred and fifty years ago.

I

I realize, of course, that many of my hearers are gathered together in very small groups; some at home, others in a billet, a barrack-room or perhaps a wardens’ post, or in a cabin. I pray that this same great promise may be fulfilled for you, wherever you are.

Against this great historical background, and inspired by the blessing of God upon this modern missionary enterprise, let us look a little more closely at Carey’s question, ‘Is there nothing again going to be done, sir?’ Andrew Fuller, of course, knew exactly what Carey wanted. He had often heard him on his favourite subject. It had been the theme of all Carey’s addresses

for the past eight or nine years; the focus of his prayers; and his bone of contention in every argument. He had become that bug-bear of the eighteenth century, an enthusiast, and his concern was the heathen. Yes, that is what he called them; for they were without knowledge of Jesus Christ.

Carey was village born, but the world was in his heart. His feet were in Moulton or Leicester, but his imagination was busy far afield. He was one of the most ardent readers of *Captain Cook's Voyages*, but his first interest was not in exploration or geography, though, as a botanist and careful observer of the skies, he had a keen scientific eye. As he traced Cook's voyages on the leather globe he had patched together himself, and as he collected statistics of world population for his famous *Enquiry*, it was people, always people, who filled his heart and mind. True, it was not their poverty, their physical sufferings, or even their cruel customs, that most directly excited his interest and won his sympathy. Rather was it that they were heathen, sitting in darkness, doomed to the abyss unless they were saved by the One who had died for them. Carey's motive was love of humanity, and his compassion helps to redeem a century which was largely callous to the horrors of the Slave Trade.

II

And in this still more terrible age, when in many lands concentration camps are instruments of government, and torture, race hatred, and deportations, are the order of the day or night, surely, whatever you may think about his theology, you will readily admit that the things that Carey and his friends were asserting were the essential values of human personality, and the basic principles of human decency.

William Carey saw his fellows as brethren for whom Christ died. For him, every individual in every generation had rights in Christ; he had been bought with a price; and these rights of his, whether denied by the man himself, held in contempt by tyrants, exploited by traders, unenvisaged and unexpressed by heathen religions, could never be destroyed.

Carey, therefore, wanted something done for the heathen, and he seemed to expect Fuller himself to take the next step; and this, Fuller, as a matter of fact, was ready to do. He it was who, more than any other, assaulted hip and thigh the comfortable theology on which his fellow-Churchmen were resting. He pulled away the cushion. There is a story to the effect that some elderly brother rebuked Carey, telling him to sit down and not to interfere with the divine plans, for if God wanted the heathen converted He would do it Himself.

John Wesley, his own heart strangely warmed, had already thawed out the coldness of eighteenth-century Christianity; while Carey, with his universal sympathy, brought clearly into focus the whole wide world as the parish of the Church. Whether men and women would accept or reject the Gospel was not the immediate question. The real issue was whether or not it should be offered to them. Fuller and Carey, Sutcliff, Ryland and Pearce and the rest of them, challenged the Church with Christ's great command, 'Go ye therefore and preach the Gospel to all nations', and they declared that these marching orders had never been countermanded and, therefore, still held good. They recalled to the Church that half the pages of the New Testament were taken up with descriptions of Paul's great missionary journeys, or with letters of a missionary character. They denied that geographical frontiers, colour bars, or racial distinctions could ever be accepted as boundaries to the efforts of evangelists. They demanded that the Gospel should be preached to the thousand and one tribes of Africa, the castes and outcastes of India, and the coolies and mandarins of China. They were not so trivially minded as to seek to Westernize their Eastern brothers. The William Carey who became professor of Bengali and Sanscrit at Fort William Government College, who translated the Bible or parts of it into forty different languages, and who established Serampore College to help Indian education, could never have been a party to such a childish proceeding. No one realized more than he that the Christian religion was originally the gift of the East to the West, and that its seed had been planted first in Palestine. No, Carey's interest was not in Westernizing men but in saving them. There

was only one name under heaven whereby men could be saved, and the name was the name of Jesus. The Jews might have their prophets, the Chinese, Confucius, the Sinhalese, Buddha, and the Hindus their myriad gods; but Carey went abroad to declare that to the world He loved God had given His only begotten Son. This is the nerve of missions, and our modern evangelism at home and abroad awaits a deeper belief in its truth.

When he lay dying, the aged missionary begged Alexander Duff not to speak of Dr. Carey but of Dr. Carey's Saviour. Humility, and not a sense of superiority, informed not only Carey's character but also his delivery of the message which had been given to him.

It was, therefore, Carey himself who gave the decisive answer to his own imploring question. He was that most dangerous kind of visionary, the one who implements his dreams. He discovered that the command 'Go ye' really meant 'Go thou', and in 1793, accompanied by John Thomas, a medical man, he made the passage to India, never to return. He was the first of that great succession in modern times who have gone from the churches of Britain, Europe, and America to proclaim the Gospel to unevangelized peoples. What a mighty host they are! — David Livingstone, Mary Slessor, John Williams, Bishop Hannington, Albert Schweitzer, and our own latest addition to the Baptist roll of honour, a young Welsh lad, Wallace Arr, of Bolobo, who, before his first furlough, has been called home by God.

I remember once speaking to an Indian student about missionaries, and he said: 'But how few of them there are.' Yes, indeed, the labourers are few, lamentably few in contrast with the number of traders and merchants, soldiers and administrators, travellers and fortune-hunters, but we give God thanks for all who have gone from our churches to scatter freely precious seed and goodly pearls, and to minister the grace of Christ to broken bodies and stricken souls.

III

But I began by declaring that 1792 marked a new era in the growth and progress of the Church, and so it did. As the Arch-

bishop of Canterbury declared in his enthronement sermon, in 'the last one hundred and fifty years God had been building up a Christian fellowship which now extended into almost every nation'. At long last we can speak of the World Church, for in nearly every country in the world there is a pledged and devoted Christian community, no longer foreign, but native, and at home.

Carey had to labour and to wait for seven long years before even a single convert declared himself, but to-day in India, the Christians number about nine millions. In land after land, the harvest is appearing in all its golden glory. It is a miracle of the providence of God that in this shattered and disordered world, the World Church is discovering her true identity, and becoming hands, eyes and feet to the Saviour of the world. In the companies of Christians of all races, colours and tongues the New Order is already here.

Carey's great slogan in his Nottingham sermon: 'Expect great things from God; attempt great things for God' has been honoured by God Himself, to whom be glory for ever and ever, world without end.

THANKSGIVING MEETING

BLOOMSBURY CENTRAL CHURCH, LONDON

Tuesday, April 28th, 1942, 6 p.m.

Chairman: Rev. C. E. Wilson, B.A., D.D., Chairman of the Society.

Speakers: Principal John S. Whale, M.A., D.D., Moderator of the Free Church Federal Council; His Excellency The Danish Ambassador, Count Reventlow; Diwan Bahadur Ranganadhan, of the India Office; the Rev. A. H. Wilkinson, M.A., Secretary of the British and Foreign Bible Society; and the Rev. W. O. Lewis, D.D., Secretary of the Baptist World Alliance. Officers of the Baptist Union of Great Britain and Ireland shared the platform with Officers of the Baptist Missionary Society, and forty Missionary Societies and other religious organizations were officially represented.

THE CELEBRATIONS IN KETTERING

Saturday, May 23rd, to Tuesday, May 26th, 1942

SATURDAY, MAY 23RD

2.30 p.m. Fuller Baptist Church. Cantata, *The Kingdom of Light and Love*, by Sunday Schools of Kettering and District. *Chairman*: Mr. A. R. Timson, Vice-Chairman, Baptist Missionary Society. *Conductor*: Mr. H. L. Hemmens, B.M.S. Editor, and Choirmaster, Fuller Church.

6.0 p.m. Carey Baptist Church. Young People's Rally. *Chairman*: Mr. C. T. LeQuesne, K.C., London. *Speakers*: Rev. Keith Tucker, M.A., Peterborough. Subject: 'What has 1792 to do with 1942?' Rev. Ernest A. Payne, M.A., B.D., B.LITT., Senior Tutor, Regent's Park College, Oxford. Subject: 'Northamptonshire and the B.M.S.' Rev. Henry Cook, M.A., London. Subject: 'Call to Youth'.

SUNDAY, MAY 24TH

Services in the following churches for which the B.M.S. supplied preachers: Fuller Baptist, Carey Baptist, Rockingham Road Baptist, Broughton Union, Burton Latimer Baptist, Desborough Baptist, Gretton Baptist, Walgrave Baptist, London Road Congregational, Toller Congregational, Central Methodist, Rockingham Road Methodist, Bath Road Methodist.

MONDAY, MAY 25TH

11.30 a.m. Service outside Guest House, Lower Street, in which the Society was formed in 1792.

12.0 noon. Opening of Exhibition at the Art Gallery, by the Mayor of Kettering. *Chairman*: Mr. W. Parker Gray, Northampton.

2.30 p.m. London Road Congregational Church. Public Meeting. *Chairman*: Miss M. E. Bowser, Women's Secretary, Baptist Missionary Society. Subject: 'One Thing that Calls to be Done.' *Speakers*: Mrs. B. F. W. Fellows, M.D., B.S., M.R.C.S.,

L.R.C.P., Cuttack, India; Mrs. E. G. T. Madge, S.R.N., Sian, North China; Rev. T. G. R. Tyrrell, Bolobo, Congo; Rev. W. B. S. Davies, B.A., B.D., PH.D., Rangpur, India.

3.35 p.m. Fuller Baptist Church. Preaching Service, conducted by the Rev. Charles Brown, D.D., Chorley Wood.

6.30 p.m. Fuller Baptist Church. Meeting of Thanksgiving and Greetings. *Chairman*: Rev. C. E. Wilson, B.A., D.D., Chairman of the Baptist Missionary Society. *Speakers*: The Right Rev. The Lord Bishop of Peterborough; Rev. A. M. Chirgwin, M.A., D.D., General Secretary of the London Missionary Society; Rev. W. O. Lewis, D.D., of America, Secretary of the Baptist World Alliance; Rev. A. S. Kydd, M.A., D.D., Secretary of the Church of Scotland Foreign Missions Committee.

TUESDAY, MAY 26TH

12.0 noon. Fuller Baptist Church. Northamptonshire Association. Presidential Address by the Rev. H. W. Janisch, M.A., Northampton.

2.30 p.m. Fuller Baptist Church. Public Meeting. *Chairman*: Rev. J. H. Rushbrooke, M.A., D.D., LL.D., President of the Baptist World Alliance. *Speakers*: Rev. Arthur Dakin, B.D., D.THEOL., Principal of Bristol Baptist College. Subject: 'The Beginnings'. Rev. Thomas Powell, B.A., B.D., Chesham, formerly of Kimpese United Training Institution, West Central Africa. Subject: 'The Beginning of our Work in Congo.' Dr. F. Vincent Thomas, formerly medical missionary of the Baptist Missionary Society in India. Subject: 'The Beginning of our Organized Medical Work.'

5.30 p.m. Central Methodist Church. Public Meeting. *Chairman*: Rev. B. Grey Griffith, B.D., President of the Baptist Union of Great Britain and Ireland. *Speakers*: Rev. S. W. Hughes, D.D., Secretary of the Free Church Federal Council. Subject: 'Knibb and Freedom.' Rev. H. R. Williamson, M.A., B.D., D.LIT., Foreign Secretary, Baptist Missionary Society. Subject: 'Our Entry into China.' Rev. J. B. Middlebrook, M.A. Subject: 'The Arthington Enterprise.'

6.30 p.m. Fuller Baptist Church. Public Meeting. *Chairman:* Mr. Seymour J. Price, Treasurer (1942 Celebrations Fund), Baptist Missionary Society. *Speakers:* Rev. George Howells, M.A., D.D., B.LITT., formerly Principal of Serampore College, India. Subject: 'Serampore and Bible Translation.' Miss D. M. Gotch, Knebworth. Subject: 'The Beginnings of our Organized Women's Work.' Rev. William Paton, M.A., D.D., Secretary of the International Missionary Council. Subject: 'The Emergence of the Church in the last Fifty Years.' Rev. M. E. Aubrey, C.H., M.A., Secretary of the Baptist Union of Great Britain and Ireland. Closing Address.

WHAT HAS 1792 TO DO WITH 1942, AND 1942 TO DO WITH 1792?

by REV. KEITH TUCKER, M.A.

I CHOSE this subject because I felt it ought to be faced frankly some time during these Celebration gatherings, and because there was no better place at which it could be faced than at a Young People's Rally. You know the kind of people we have to deal with nowadays, the persons who seem to be under the delusion that the world only began the day they were born, who invest anything that is modern with a halo of glamour, and anything that was so unfortunate as to have happened before with a mist of indifference if not indeed of contempt. We shall fail to touch the mind of much of modern youth unless we can prove that there are fundamental similarities between 1792 and 1942.

There are, of course, many dissimilarities between that time and ours. When, for example, the news of the founding of the Baptist Missionary Society in the provinces was made known to the metropolis and support was asked for the enterprise, the churches of London remained unmoved. The reply which the Baptist leaders of London sent back amounted to saying 'We're not interested. Don't expect a cent from us'. Of course the reply was couched in better language than that, in language I have no doubt

more worthy of the great metropolis from which it came, but that is what it amounted to — 'We're not interested; not a cent.' To which, we are told, the great William Carey replied, 'I expected no other from London!' Well, things have greatly changed since that day!

But if there are dissimilarities between that time and this, there are also similarities. In his life of William Cowper, the poet, Thomas Wright, once principal of Cowper's school in the village of Olney in the Northamptonshire Association, recounts how on July 17th, 1785, a young man who had hopes of entering the Baptist ministry preached a sermon at that village chapel. Concerning this sermon he records that it was 'so crude and weak that the members of the church doubted whether he could ever make a successful minister'. He would be a bold man who would say that no Baptist congregation in our day ever feels like that about its preachers! Still we preachers may take heart. That was said about William Carey, the man who has turned the world upside down. But there are deeper and more fundamental similarities between that time and ours, similarities to which we have the right to call the attention of the young people upon the fringe of our churches, and indeed young people everywhere. What are they?

I

First, *we have a right to claim that William Carey's diagnosis of man's need is still the true diagnosis.* There is one point at which we shall find the mind of modern youth in whole-hearted agreement with us. We have not now to belabour the claim that the old ways of life have failed and that new ways of life are demanded. Nowadays the cry for new things is upon almost everybody's lips. It is an advance in thought for which we may be truly thankful. For it was not so very long ago that the common mood was very different. Then man rejoiced in his own self-sufficiency, spoke of the doctrine of inevitable progress, knocked his proud head against the stars, felt adequate for anything. 'Father?' cried one of that time, 'Father? Tut, I am of age, I have no need of a father.' It is

a very different mood that is upon us to-day. The preachers of the doctrine of inevitable progress have grown strangely silent. Man's supposed self-sufficiency is an exploded myth. The moods of confidence and hearty expectation have given place to the moods of limitation and defeat. That the old ways of life have failed, and that new ways of life are demanded, is now almost an axiom of modern thought. It is a great advance. It gives us a real meeting place with the disillusioned young life of the modern world. Now there, as I see it, is a part of the relevance of William Carey. He too lived in a confused and fuzzled age, at a time when Europe was enveloped in strife, at a moment when a dictator strutted across the face of the continent. In those circumstances the man propounded a cure for the fundamental ills of society, saw the prospect of a new world order arising out of the ashes and ruins of the old. William Carey discerned as man's need, and advanced as the one sure remedy, the redeeming love of God in Jesus Christ His Son. Carey was not a narrow man. But when it came to a diagnosis of man's need and the quest of a remedy, Carey was a man of one idea, he saw one fundamental need, he recognized one fundamental cure, the redeeming love of God in Jesus Christ His Son.

And have we not the right as young Christians to confront the youth life of our time, equally confused and bewildered, with the claim that William Carey was right then and right now? I believe with all my heart we have that right. Why is it that the old world has failed us? Is it not because men have been willing to believe on anything except such spiritual factors? Many have been overawed by the inventions of science. By the side of these real and obvious wonders, spiritual factors looked insignificant indeed. So many pinned their faith to science. And what has it done for us? It has lighted our homes, but not our feet into the pathways of peace. It has taught us how to keep things fresh and cool, but not how to cool the angry passions of man's heart. It has given us power enough for anything except to make the world worth living in. Others have thought of education as the needed saviour. To them spiritual factors seemed insignificant by the fruits that must come from education. And what has that done for us? Infinite

good, I gladly acknowledge, but it has not been proved to possess any saving power. I do not know what the State has to spend on juvenile crime alone, but judging from what I read in my own local papers, the amount spent on juvenile crime all over the country in this highly educated nation must be a colossal sum. The old world has failed because men have been willing to pin their faith to anything and everything except spiritual factors and spiritual forces.

Have we not then the right to urge that the hope of the world lies in the very things which have been so neglected? Have we not the right to claim that the sort of goodness which Jesus Christ outlines in the Sermon on the Mount is, as He said it was, the only kind of foundation that will stand, the only kind of basis upon which anything enduring can be built? Other foundations are seen to be, as he asserted they would be, built upon sand. Logic itself would now demand our building upon the neglected values of goodness and mercy, truth and love. Have we not the right to assert that Jesus Christ's Father is the One true object of worship? We can see what has become of our own idols, our own philosophies, our own pathetic objects of worship. Reason itself would now demand that only as man's worship goes out beyond things, beyond persons, to the Living God, can we gain the vision that we need for a worth while world. Have we not, too, the right to claim that Jesus Christ's power is the kind of power this world needs? Do not say that the other philosophies of life have no power. Look at the power which loyalty to Hitler can engender, power for discipline, power for obedience, power to suffer, power to die. Yes, but power for what ultimate end? Power to work every kind of evil in the world. It is ethical power that men need, power to make men good. Who can give that except Jesus Christ? Surely, we have the right to claim that William Carey was right and is right when, in a world so much like our own, he diagnosed this need and propounded this cure, the redeeming love of God in Jesus Christ His Son.

And we are not without encouragement. Light is dawning, and dawning in unexpected places. The other day Professor Joad came to Peterborough. Some of my people who heard his speech

told me that it was like listening to one of my sermons! I don't know what Mr. Joad would make of that, but it is a very remarkable thing that anything he should say should sound like a sermon! Less than ten years ago he referred to Christianity as a corpus of myth, legend and dogma. To-day his complaint is that Christian teaching has been ignored. Light is dawning! Let us press home the advantage. We honour William Carey, though he lived 150 years ago, in part because his diagnosis of human need is still the true diagnosis.

II

In the second place *we may notice another similarity, and say that William Carey's diagnosis of the breadth of man's need is still the true perception.* When Carey thought of man's need, and of the remedy for that need, he thought of it in world terms. It is true that the way opened up for him to go to India, but Carey's vision went far beyond India. He himself would have gone to any part of the heathen world had the way opened up there. Even amid the pre-occupations of his work in India, he was greatly interested to learn that work was being started by other missionaries in other fields. He had the world vision. He saw that the new order must be universal, else it would fail to be a new order at all. And has not that a striking relevance for to-day? In our day, many of the supposed new orders are conceived upon exactly the opposite principle; they are avowedly built upon an intense nationalism. Japan has a new order in view and it is to plant the glory of the Rising Sun in all the lands of the East and maybe of the South as well. The new order will arise as all sorts of races come under the general rule of the Japanese Emperor. Germany has the same kind of new order in view; the new world will arise as the whole world passes to the beneficent rule of the Führer. This, we are told, is Destiny's plan, it is the unfolding of Destiny we are now beholding. Destiny has decreed that certain dominant nations shall rule the world, and if the weakling goes to the wall, well as Nietzsche put it, 'Who cares about the weakling?' You see the contrast. 'Share your privileges with men of all nations that

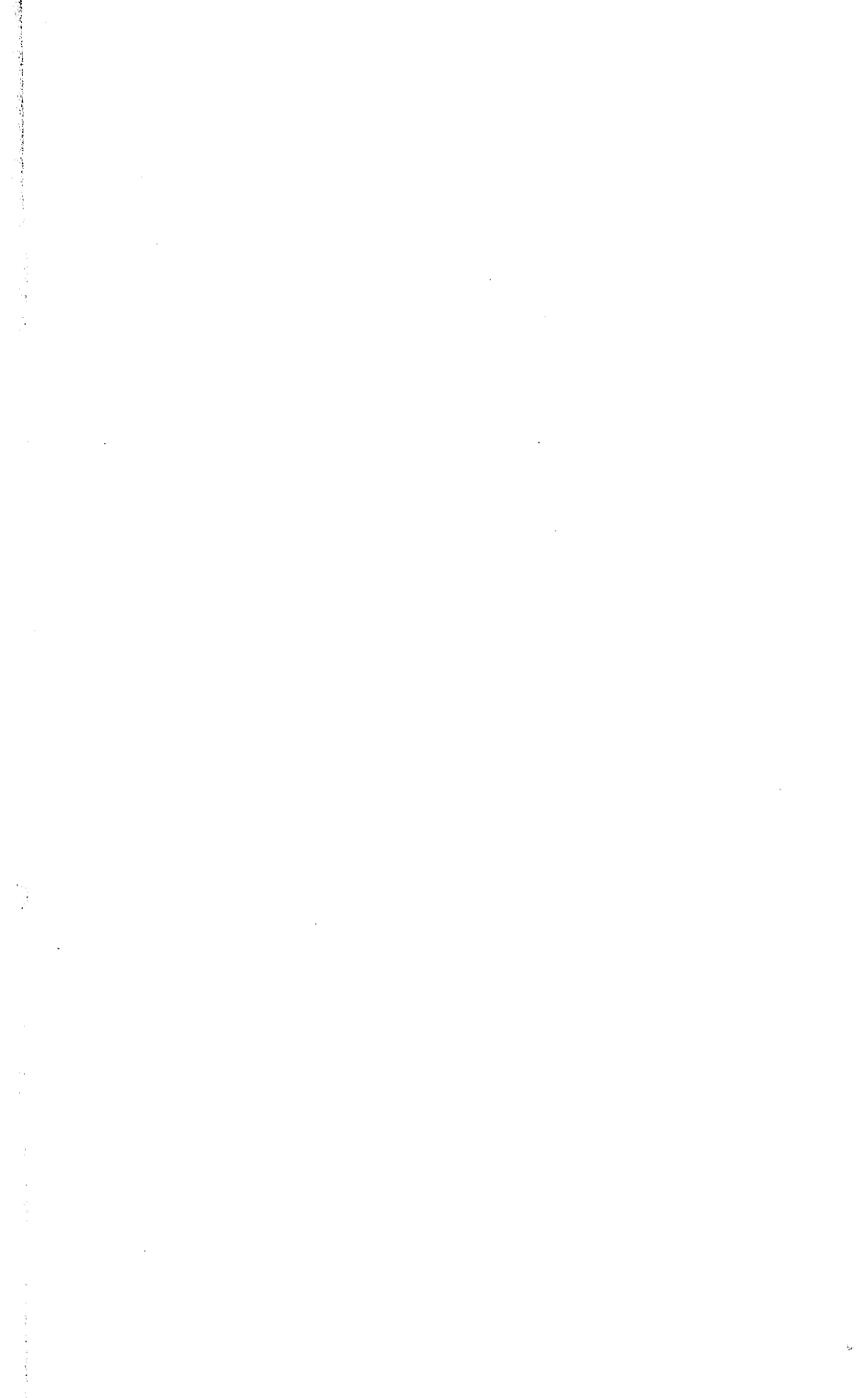
all may be blest.' That is William Carey. 'Hold on to privilege and let the rest of men be your servants.' That is Hitler and his fellow dictators.

Who is right, the village cobbler or the village painter? I think we have every right to claim that the village cobbler who sat at the feet of the Village Carpenter is right every time. Indeed what is there new about Hitler's new order? To hear the man speak you would imagine that he had thought of an idea that had never been tried in the world before! On the contrary, an intense nationalism is almost as old as human history. Again and again it has been grasped as a way of life and every time it has fallen into ruin and decay. Persia, Rome, Spain, the French Empire, the Germany of Kaiser Wilhelm II, all set themselves up to follow an intense nationalism and each one has fallen into ruin and decay. What a hope to hold out before needy men! What a new order to promise! Something which, like the city of Babylon in the Book of Revelation, has fallen down every time it has been set up. What hope is there that what has never had the seeds of permanence before will suddenly find them now?

But you needn't be a Nazi to be without a real concern for other races than your own. There are plenty of people in this country who cannot see beyond its horizon. And we have the right to challenge the young life of our time with the world vision of William Carey. We have the right to claim that a callous nationalism is every whit as fatal to a new world as an intense nationalism. We have a right to plead for thinking in world terms, for more of the sharing of privileges with men of all races and tongues. We honour William Carey, though he lived one hundred and fifty years ago because his perception of the breadth of human need is still the true perception.

III

Finally there is this profound connection between that time and this, namely, that the hopes of William Carey have been turned into solid fact. I like the story which Cecil Northcott tells of a meeting of the members of the Left Book Club in the south of London. There



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REV. J. B. MIDDLEBROOK, M.A.



REV. H. R. WILLIAMSON,
M.A., B.D., D.LIT.



MISS M. E. BOWSER



DR. C. C. CHESTERMAN, O.B.E.

had been the usual speeches and the usual claims. All that was needed to put the world right was a change in the economic order. Religion, well of course there was simply no place for it in the world of to-day. Then a man rose from the back of the hall. 'May I say a word?' 'Oh, yes,' said the chairman, 'any one can speak here.' 'I am a minister of religion,' began the man. 'We don't want religion here,' they cried. 'No, I know you don't,' he answered, 'but you are going to get it. You fellows have been saying that this ought to be done and that ought to be done, but while you have been speaking the Church has been doing it. In the hall around the corner you will find a missionary exhibition and if you visit it you will see that what you say ought to be done, the Church has been doing for the past one hundred and fifty years!' It needs to be said. Carey's hopes have been turned into fact. The redeeming love of God shared with far distant races has worked. Translated in terms of medicine, education and evangelism, it has healed bodies, enlightened dark minds, transformed characters. Youth asks for facts. Here they are. Confront Youth with them. Tell them we honour William Carey though he lived one hundred and fifty years ago, because his creed has been vindicated by all the authority of incontrovertible fact. And what are they going to do about them?

THE SUMMONS TO FAITH

by REV. HENRY COOK, M.A.

I

IN her book on *The Chinese People*, Winifred Galbraith reports an interesting conversation between Confucius and one of his disciples. 'What,' said the disciple, 'are the things essential to wise and stable government?' 'Three things,' said Confucius, 'Food, force and faith — food for the people's existence, force to restrain evil-doers, and faith to give the people purpose and unity.' 'But suppose we can have only two of these,' said the

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disciple, 'which should they be?' 'Food and faith,' replied Confucius, 'because the people must have food to sustain their bodies and faith to inspire their souls'. 'But suppose,' said the disciple, 'we can have only one?' 'Then,' said Confucius, 'it must be faith, for people may need to die because they cannot get food, but they cannot possibly live unless they have faith.' Faith, in fact, for Confucius, was a fundamental necessity.

And that, as I need hardly remind you, is the constant emphasis of Jesus in the Gospel. Faith is indispensable. 'All things are possible to him that believeth.' On the other hand, we read, 'He could do no mighty work because of their unbelief'. It was for faith that Jesus constantly appealed. Let it even be as small as a grain of mustard seed; when it grows let it be so choked and intertwined with unbelief as to be constantly threatened with extinction; only let it exist in the soul, let it be to a man the constant reminder in his life of the vital fact of God; and results will then become possible. But faith must be there, for 'without faith it is impossible to please God'; and impossible in fact to get God into your life.

The worldly-wise, no doubt, will scoff at this doctrine, it seems so other-worldly, so out of touch with what they call 'realities'. Celsus, the first great critic of the Christian faith — and in many ways the ablest, because he said pretty well everything that can be said against Christianity, and said it often a good deal better than those who have followed him since — Celsus made the point that Christian preachers constantly appeal to their congregations for faith. Only believe, they say, never mind whether you understand or not. What we want is faith. And in this way, Celsus suggests, faith becomes almost a substitute for intelligence. Christians, argued Celsus, tend to despise reason, and faith is an empty or a superstitious shibboleth.

Something like this, no doubt, you have heard or read in books that are much more modern than Celsus, and I am free to confess that the Church has sometimes played into the hands of its critics by using language that is both dangerous and indeed un-Christian. I have never been able to persuade myself that God gives a man intelligence and then tells him not to use it. 'Thou shalt worship

the Lord thy God with thy mind,' says the Scripture, and faith is therefore no substitute for, and certainly no negation of, intelligence. But the vital point is one that the critics of Christianity entirely miss, and that is this that faith, faith of some sort in someone or something, is indispensable to life. No great achievement is possible without it. Faith, in fact, is the creative factor in life.

II

That should be clearer than ever to-day. In our time we have seen the world revolutionized by the faith of three men. The first is Sun-Yat-Sen, the maker of modern China. It was his passionate faith in China's future that made him work and sacrifice all his life to save her from corruption and disintegration. His faith was embodied in his *Three Principles of the People* — Nationalism, Socialism, and Democracy — and these 'Three Principles' have become the basis of the wonderful new China that has arisen in the last few years.

The second example of a faith in modern times is Lenin, the man who inspired and directed the Russian revolution that led to the creation of the Soviet system. Not so astute a statesman as Stalin, Lenin had the vision, the flaming faith. He was, if you like, an absolute fanatic, but it was this very fact that gave him the power to transform Russia.

And then there is Hitler. Too well we know what Hitler has done. He has made Germans believe that they are the *Herrenvolk*, the people who are meant to dominate the earth, and his career of fire and sword with Germany behind him is the direct result of his faith; a misguided and terrible faith I admit, but for all that a faith, a faith that has lived and moved with terrible consequences.

I could cite other instances. Columbus discovering America, Sir Ronald Ross tracking down the sources of malaria under the microscope, every great inventor and reformer that ever lived — all have found the basis of their achievement in the faith that they cherished. It was their faith that gave them their vision and their power to carry it out.

But the case of Hitler suggests that much for ourselves and other people depends on the content of our faith. In the life of Madame Curie there is a sentence quoted from Professor Henri Poincaré's tribute to her husband that seems to be very dangerous doctrine. 'It matters little,' he says, 'what god one believes in; it is the faith, and not the god, that makes miracles.' That is surely a strange remark to come from a man of science. So long as a man believes something, it suggests, it does not matter what he believes. But with Hitler before us we cannot for a moment agree to that. If a man believes the wrong things, if, for instance, he believes, as Hitler does, that one nation has the absolute right to do what it likes in the world, what you get is a faith bound up with a doctrine of devils, all the passionate eagerness of the soul engaged in the work of ruthless destruction for the sake of selfish ambition. We need faith — that I hope is clear by this time. But we need faith of the right sort, faith with the right vision before it. And where shall we get it? Where so truly as in Jesus Christ our Saviour and Lord? We all know what His vision was, the vision of a world redeemed by the power of His love from sin and selfishness and cruelty and exploitation and wrong. A world where men and women are brothers and sisters of the one family of the one Father. What untold joy and happiness that vision of Christ has brought! Truly as the hymn describes it,

Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

No greater or nobler vision has ever come to the sons of men, and you could wish for nothing greater or better for yourself than to make it your own, to make it the basis of all your faith both for men and for yourself in all the future. To that you can joyously and confidently give all your lives, knowing that you are sharing in the glorious purpose of the Son of God, the purpose that, as you seek to live it out, will make you greater and nobler than you could ever otherwise be.

III

But you know the cost of such a faith. For Christ it meant the Cross, and that is what it must mean for you; refusing to consider your own pleasure and comfort when it comes to doing the Master's will; like our sons and brothers — yes, and sisters and sweethearts to-day — giving all for the sake of the cause, because we see that the cause is so worth while, and if needs be we are prepared to give it all that we have. To see men and women transformed and transfigured, to see whole communities sweetened and sanctified, to see ordinary common humanity lifted up to the level of the sons and daughters of God. How challenging, how ennobling it is! And any sacrifice we can make is lost to view when we see it in terms of all that by God's blessing it achieves. Results may be slow and our fears may sometimes mock our hopes. But thinking of God's Power and Grace behind us we can never doubt the ultimate issue.

There are some great lines in Byron's *Marino Fabero*:

They never fail who die
In a great cause. The block may soak their gore,
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls —
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world at last to freedom.

And if for freedom you say redemption; a world that is claimed and conquered for God, what a thing it is to feel that *your* life, *your* service, *your* sacrifice makes possible the grand result! Let Christ have all you have of enthusiasm and faith and devotion, and so you will share with Him the glory of His perfect Kingdom.

NORTHAMPTONSHIRE AND THE B.M.S.

by REV. E. A. PAYNE, M.A., B.D., B.LITT.

I HAVE to try to do two things. (1) To remind those who are visitors here that in this county they are upon very holy ground, and (2) To recall to those of you who are sons and daughters of Northamptonshire its great missionary tradition.

I

Northamptonshire is not a large county. It is twenty-second in the list for size, but it is situated right in the middle of England, in what Henry James called 'midmost England, unmitigated England'. It is a county with

pasturage as fair
As any that the grass-green isle can show,

a county of little villages and of placid hamlets, many of which, till quite recently, had hardly altered since the seventeenth century, save that lace-making disappeared, and on this eastern side of the county the shoe-trade greatly developed.

It is a county with no reason to be ashamed of its contribution to English liberty, particularly in the field of civil and religious liberty, in the matter of those rights and privileges of the individual, so hardly gained, so preciously guarded, and now so gravely menaced. Northamptonshire was the home of many of the early Parliaments, and for the last three hundred years it has been a stronghold of Puritanism and Nonconformity.

It is not irrelevant on an occasion like this to remember that Robert Browne, the first Separatist and the founder of Congregationalism, was rector of Achurch, only eight or nine miles from here, and that many of the Marprelate Tracts, which so boldly and searchingly denounced sixteenth-century prelacy and tyranny were secretly printed at Fawsley, on the other side of the county. Northamptonshire played its part in that great ordeal of three centuries ago, the Civil War, and it was ten miles to the west at

Naseby, on a June day in 1645, that the power of Charles' army was broken, thanks to Cromwell and his six hundred horse. Shortly after the battle Cromwell wrote words which, I think, Carey would have understood, words which might certainly have been applied to our business here to-night: 'I can say this of Naseby that when I saw the enemy draw up and march in gallant order towards us, and we a company of poor ignorant men, to seek to order our battle . . . I could not, riding alone about my business, but smile out to God in praises, in assurance of victory, because God would by things that are not bring to nought things that are, of which I had great assurance, and God did it.'

Nor is it irrelevant to recall that the first two Presidents of the United States came of Northamptonshire stock — Washington of a family linked with Sulgrave and Brington, and John Adams from Flore.

And in the more specifically religious field there were those two great contemporaries, widely different in many ways, yet both knowing the secret of what has sometimes been called 'experimental religion' — William Law, greatest of English mystics, with his home at Kingscliffe, a few miles north of Oundle, and Philip Doddridge, who from his church and academy in Northampton exercised an influence over the whole of this countryside. 'O God of Bethel, by Whose hand Thy people still are fed' — 'O happy day that fixed my choice on Thee, my Saviour and my God' — 'My gracious Lord, I own Thy right to every service I can pay' — these hymns, now the treasured possession of all Christians, were first sung in the little chapels of this county.

Yes, this is sacred ground to any Britisher, to any American, to any Christian. But we who are here to-night believe that Northamptonshire's greatest glory is the fact that William Carey was one of its sons, and that here the first of modern missionary societies was founded in 1792. We believe that among the most sacred of its shrines are a cottage at Moulton, the 'back-parlour' here in Kettering, Andrew Fuller's grave, the house where Knibb was born, and many a manse and chapel round about from which came those who laid the foundations of the modern world-wide Christian Church.

It is indeed a remarkable thing that now for the third time, at intervals of fifty years, men and women have gathered from many different places, by no means all of them Baptists, to celebrate the birth of the B.M.S., the passage of time deepening the sense of the significance of what then occurred.

They came one hundred years ago, in 1842, many thousands of them celebrating with hearts deeply stirred the first half-century of B.M.S. history. Some, even of the chief speakers, were under such stress of emotion that they broke down as they recalled what had happened in India and the West Indies — how through two generations of war and social change, and in spite of formidable opposition, literally the little one had become a thousand. They were rightly exultant in 1842. The bells pealed all day. The roads were thronged with expectant, excited crowds. There were gigs and carriages from all over the midlands. In the streets were stalls selling oranges, sweetmeats, ginger beer and what was called 'imperial pop'. Wonderful meals were provided with hot potatoes and hot plum puddings. There was plenty of beer and porter, we are told, but the chairman will be glad to hear that certain people were busy distributing leaflets on 'Teetotalism' and on 'Complete Suffrage'. All the children wore white ribbons and jubilee medals. In the great marquee behind the Mission House and in the various churches there was a ceaseless flow of oratory. Behind all the excitement there was a deep note of wonder and thanksgiving.

They came again in 1892, at the end of the nineteenth century, after all the changes and achievements of the great Victorian period, our grandfathers and grandmothers — much more staid than the exuberant folk of 1842, but increasingly amazed at the expanding missionary enterprise of the Christian Church, which had reached out then into China and Africa. They felt in 1892 that they were celebrating not so much the end of a chapter as the beginning of a new one, with ever grander vistas opening before them.

And now in 1942 here they come again — in spite of all the difficulties caused by the war — men and women from all parts

of this county, from all parts of the country, from Wales and Scotland, from the United States — Presbyterians and Methodists, Congregationalists and Anglicans, all wanting to have a share in the celebration once more of what happened here one hundred and fifty years ago, because it is clearer to us than ever before that what Northamptonshire Baptists then did marked one of the great turning points in Christian history.

III

When one of the speakers here in 1842 had spoken for about an hour, a hymn was sung 'with refreshing effect; after which, for another hour, he succeeded in fixing the attention of his extended audience'.¹ But he had only fifty years to talk about and I have to cover one hundred and fifty years; and I am given, not two hours, but twenty minutes. For Tuesday's meetings, Mr. Griffith has prepared a most ingenious and instructive scheme taking three main topics out of each of the fifty years of the Society's story, with a speaker for each one. If I were adequately to treat my subject, 'Northamptonshire and the B.M.S.', I should have to deal with all nine issues. For Northamptonshire has been involved with every one of them.

Look at it from that point of view for a moment, though I can mention only a few names from what is a veritable Northamptonshire footnote to the great chapter in Hebrews about the heroes of the faith. First come 'The Beginnings' and they, of course, belong peculiarly and gloriously to Northamptonshire. It was to Carey that the vision and the word came. See him on his progress from little Paulerspury to Piddington and Hackleton, and then to Moulton, and it is clear that it was while he was here that God shaped him for his future service. It was as he moved to and fro about this countryside, and had contact with one and another, that his convictions were formed and that he slowly gathered strength and won his way to leadership. Thomas Gotch, your generous and far-seeing boot manufacturer, played an important part in it all, and Carey's special friends, Andrew Fuller, the

¹ *Baptist Jubilee Memorial*, p. 95.

Kettering minister, and Ryland of Northampton, and Sutcliff from neighbouring Olney, came at last to see, as he saw, that something must be done by Baptists to start missionary work abroad. And when at last on that grey October evening in 1792, the B.M.S. was formed in the back parlour yonder, of the twelve ministers present six were pastors of Northamptonshire churches, and the rest from places only just over the county boundary (save in the case of Pearce from Birmingham). Five of them were Northamptonshire born; two of them, John Ayre and Thomas Blundel, were Kettering boys, back in their native town for the occasion. And the thirteenth man, William Staughton, a young student who carried the fire across to the United States, though born in Warwickshire, was of an old Northamptonshire family and had spent part of his boyhood with his grandparents at Long Buckby. The B.M.S. was not only born in Northamptonshire; it was the creation of Northamptonshire men.

Secondly, there is all that happened in the first fifty years in India, the pioneering from the great missionary settlement that Carey established at Serampore and the amazing achievement of translating the Bible into so many different languages. All that was primarily the work of Carey himself and so belongs to your special annals. And three of his sons, Felix, William and Jabez, had been born here; they were Northamptonshire boys and they played their own distinctive parts in those early years. And in 1814, their cousin Eustace went out and joined them; he had been born at Paulerspury, and was the son of Carey's soldier brother, Thomas. Then there was John Chamberlain, 'the apostolic Chamberlain', a ploughboy from near Daventry, working on various farms in the north-west of the county, full of tremendous enthusiasm and overcoming many handicaps. 'A total stranger to discipline, he was with difficulty restrained within the sober limits of college rules', so they said about his Bristol days.¹ But in India he did valiantly. A Walgrave girl went out with him, and several years later, when he was left a very desolate widower, another Northamptonshire girl, Mary Underwood, of Braunston, was found by Fuller ready to venture out as his companion. And what

¹ J. W. Morris, *Memoirs of Robert Hall*, p. 508.

of James Chater, the pioneer in Burma and then in Ceylon? It was in little Middleton Cheney that he was baptized.

Thirdly, 'Knibb and Freedom'. The great William Knibb and his older brother were born here, and the town has the proud privilege of having a slave with broken shackles in its coat-of-arms. When Dr. Hughes speaks on Tuesday, he, who is a son of Northamptonshire, will be telling a Northamptonshire story. There went out to Jamaica to share in the work there young men from Burton Latimer and Thrapston and Northampton. And in the middle of the nineteenth century, there was a gallant mission in the lonely tornado-swept Bahamas, and two of the outstanding names connected with it were those of Henry Capern, who had been minister in Buckby and had a Buckby girl as wife, and W. K. Rycroft, who with his wife belonged to the church at Rushden.

Three speakers are to deal with topics connected with the second fifty years of the B.M.S. There is no time to do more than indicate that this county had a share in all these developments. 'Women's Work'? I have mentioned some of the brave women who, from the time of Dorothy Carey and her sister Catherine Plackett, went out into distant and then very forbidding lands, sharing the perils and privations and the achievements of their menfolk. When the Zenana Mission was formed in 1867 it was altogether fitting that in the little company in John Street on May 22nd, Mrs. Trestrail should be present. She was a Dent of Milton, bearer of one of the most honoured names in the story of College Street, and her husband had begun his ministry in Clipstone. And in the early years of Zenana effort, women of the calibre of Lilian and Florence Blackwell, of Northampton, and Elizabeth Barrass of Peterborough, went out to give their lives to that costly service.

'Our entry into China.' One of the first two Baptist missionaries to China was a Northampton schoolmaster, William Jarrom, who as long ago as 1845 went to Ningpo. He was a General Baptist and another twenty years went by before the B.M.S. began knocking at the door of that great land, and then one of the pioneers was R. F. Laughton, born in Grendon, with early links with Olney, Northampton and Clipstone. He took Elizabeth

Longland, of Olney, with him to China and with great ardour and devotion helped to make the base at Chefoo from which missionaries were later able to make their way into the interior. And as soon as that began, two other young people from Clipstone volunteered, Edward Nickalls and his wife, and went out to help lay the foundations of the Christian Church in Shantung. And in 1938 away on a lonely road in Shansi, Harry Wyatt, born in the Blisworth manse, met his death trying with characteristic bravery to save his companions and the wounded Chinese chauffeur.

'The Beginnings on the Congo.' Northamptonshire was represented there as well. In the grim but glorious early days, when dread tropical diseases cut off one life after another, Harry Butcher, a native of Peterborough, went out to Congo. He was there eighteen months only before he succumbed to fever. Then a Ringstead boy volunteered — W. F. Cottingham. He reached the field on May 15th, 1885. He died on June 8th — a missionary life of twenty-five days. 'I shall not live long,' he said, 'but all is well.'

My time has nearly gone, and there is still the last fifty years with their special developments, organized medical work, the expansion made possible by the Arthington bequest, the emergence of the world-wide Church. Northamptonshire has shared in these things too.

I V

There are nine men and women from these parts on the field to-day. The three main fields, India, China and Africa are all represented in the list and also in the varied types of work in which the Society is engaged. There is:

A. E. Allen, an Olney man (but you cannot separate Olney from the life of this part of Northamptonshire) who has spent thirty-two years in Congo.

Mrs. Sidey, of Rushden, at Gaya.

Miss Hope, who used to be a teacher in Northampton, at Patna.

Leslie Wenger, much of whose boyhood was spent at West Haddon, who after several years at Serampore is now with the Army in Assam.

Mrs. Dawson, better known in Northampton as Nora Wright — formerly in the hospital at Taiyuanfu, and now evacuated with her child to Australia.

Phyllis Jessop, of Kettering, a nurse at Bembe in Congo.

John and Nora Carrington, at Yakusu — he born at Rushden and brought up in Lower Heyford; she a Bugbrooke girl,

and lastly,

Mrs. Stanley Thomas (whom most of you still think of as Joyce Parker Gray), helping her doctor husband at the Udayagiri Hospital.

Truly it is a great succession, worthily maintained. We come to celebrate more than a historical event which happened in these parts one hundred and fifty years ago. We come back to the source of a living tradition, a living stream of witness, which has continued unchecked for a century and a half. Someone has said that it is in the missionary meeting that you may hear the beating of the Baptist heart. May one not claim that it is in its great missionary tradition that you may discover the characteristic spirit of Northamptonshire — a tradition in line with that earlier history I recalled when I began — a tradition most vividly and powerfully incarnate in those great heroes Carey and Knibb, but seen also in all these others I have named, and in many I could not refer to, and in a succession of officers given to the Society from the days of Fuller to those of Mr. A. R. Timson, and in the great family traditions of loyalty to the Society — the Gotchs, the Hobsons, the Mursells, the Parker Grays, the Kirbys and others, who in generation after generation have served the cause, and in the long life of a patriarchal figure like J. T. Brown and the missionary meetings he led and inspired throughout the county.

Well, you sons and daughters of Northamptonshire, what about it? 'It behoves us', said one of the fathers of the early church, 'to be worthy of our birth.'¹ That is true of our natural and our

¹ *Nos decet respondere natalibus nostris* (Cyprian).

spiritual birth. What are you going to do for the B.M.S. in this next fifty years? When 1992 comes, and folk gather again in Kettering to celebrate the two hundredth anniversary of the Society what sort of report will be given of what you have done?

CIVIC SERVICE SERMON¹

by SEYMOUR J. PRICE

Text: I am God . . . I will work . . . and what I do none can reverse.

—Isaiah xliii, 12-13 (Moffatt).

ONE HUNDRED AND FIFTY years ago, here in Kettering, at the morning service on the day when the Baptist Missionary Society was founded, John Ryland preached from this text. What he said I do not know and his actual words are of little importance. All important are the eternal truths enshrined in the text, truths as vital to-day as when uttered by Isaiah, the truths that God works and that none can stay His working.

Possibly the greatest need for the Church to-day is to recover a joyous, unashamed confidence in God, such as would give a limitless and triumphant faith. We need to realize afresh, and to keep in the forefront of our thinking, that God is almighty, all-powerful, all-loving; that He has been, and is, the world's greatest worker. The world had its origin in His loving wisdom, and He knows more about it than all the scientists. Modern discoveries are no surprise to Him, for He knew everything about them, long before the distinguished members of the Brains Trust. As men grow in their capacity to think God's thoughts after Him, so further and greater discoveries will be made, for God, who is not static but dynamic, has still more wonderful things in store for His world. He has not abdicated in favour of any of the modern dictators. He is not helpless because, at the moment, evil forces appear to have a fleeting triumph. He can make the works of men to praise Him and to fulfil His purposes, for He works and none can reverse His working.

¹ Preached at 'Fuller' Kettering on Whit-Sunday, May 1942, the Mayor and Corporation being present.

Let us apply these truths to the modern missionary movement which is transforming the world. It has been ignored by secular historians. Their volumes are searched in vain for any realization of the epoch-making events that took place in Kettering one hundred and fifty years ago. It is a safe forecast, however, that the historian of the future, faced with the world movements and changes of the nineteenth and twentieth centuries, will be compelled to inquire, 'What was it that took place in the Midlands of England in 1792 that slowly but surely spread its influence over the whole world, changing and uplifting tribes and nations, bringing to them lofty ideals of life and destiny, awakening in them the demand for Nationalism and freedom?' And, if the historian is honest and discerning, he will be compelled to admit that this was a movement of God.

Surveying the one hundred and fifty years of this modern missionary movement we note that three things stand out:

1. God was working in the beginning.
2. God has been working through the years.
3. God is working to-day.

I

FIRST. *God was working in the beginning.* History shows us that God's preparations are always carefully and completely made, and we can see that He was working through long years preparing His people for the meeting in that back parlour, here in Kettering. The Evangelical Revival had turned the thoughts of multitudes Godward: there was a longing in the Church for something even bigger than the Revival had brought. God's servants gave themselves to prayer, prayer that was not spasmodic but continuous over the years. In the fullness of time God gave the world-vision to these Northamptonshire ministers. From the human standpoint nothing could be more absurd than their resolve to found a Missionary Society with promises amounting to twelve and a half guineas. They came from lowly homes and obscure villages, possessing little of this world's goods or learning; yet they hoped to find men and women who would become scholars and

statesmen, master the ancient languages of the East, interpret the inarticulate cries of jungle and swamp, reduce to writing the primitive dialects of savage tribes, and convert the worshippers of heathen deities into Christians. On the human plane it was madness: it runs off the rails of precedent: it defies all explanations of average rationality. There is one explanation only: God was working, the time had arrived for a fresh infusion of His spirit into the world, for a new Whitsuntide; and what He did, in His Sovereignty, none could withstand.

It is difficult for us to-day, with our resources and our organizations, to realize the tremendous thing these men did. They lived in a time of unrest strangely like our own. We had lost our American Colonies, the French Revolution had recently taken place, the nation was afraid of invasion, the Government was so jittery that a few years later a Baptist minister was sent to jail for preaching a sermon on social problems. In such a time these men proposed this mission. Never was there anything more Utopian. They proposed to win India for Christ — India which was the stronghold of Heathendom, a land which had hardly known peace for centuries, a people among whom learning was almost unknown. From every standpoint but the Divine, that Kettering adventure was hopeless and its plans ludicrous; but God was working through their glorious audacity, and no opposition by companies interested in commercial profits, no indifference, no veiled opposition by Governments anxious to maintain the *status quo*, could withstand His working.

II

SECONDLY. *God has been working through the years.* Every missionary society would testify to the truth of this. Their records provide almost numberless illustrations of His leadership and guidance. He has opened doors. He has created opportunities. Wherever the explorer has gone, the missionary has seen God's open door. Wherever a new country has been developed, the missionary has seen God at work and His call has won glad response.

The very magnitude of this modern missionary movement is impressive. We need to remember that it is more than British, it is world-wide. There are many other Missionary Societies than our purely British Societies. Wherever the Church has taken root and grown, whether on the Continent of Europe, or in Australia, or the Americas, the call to evangelism outside the borders has been felt. The latest official figures we have are pre-war, but they show that over 30,000 Protestant missionaries were engaged, and that their work was maintained by over twelve million pounds freely and voluntarily given. It is over one thousand nine hundred years since our Lord walked this earth, and it is probably no exaggeration to say that the last one hundred and fifty years — this century-and-a-half inaugurated by Carey and his colleagues — have seen greater and more determined efforts to extend His Kingdom than in the whole of the preceding centuries.

We cast our eyes down the years and are conscious that there was not a year but God was working through His servants. Surely we can also discern many outstanding periods where God was calling His Church to venture forth on new and untrodden paths. Perhaps the most striking in the history of our Society is that associated with the Congo. There a new chapter of the Acts of the Apostles has been written. We are now able to look at the beginnings and in the perspective of history can quite clearly see that in the late 'seventies God's preparations for the launching of the Congo Mission were complete. From different quarters He brought together three strands which perfectly supplemented one another and were needful each to the other. There was Robert Arthington, the miser-millionaire in that gaunt house at Leeds. He had pored over an early map of Africa and decided that the unexplored territory of the Congo basin was the place for a new Mission. He would give the first thousand pounds towards it. Then there were Comber and Grenfell in the Cameroons, meeting with success and yet feeling a sense of frustration as they thought of the bigger possibilities of the Congo. For the third strand we cross Africa and there salute H. M. Stanley who is puzzled about a river. It might be the Nile, or the Niger, or the Congo, or an unknown river. He determines to find out, and for nine hundred and

ninety-nine days he travels past cataracts and through hostile territory, ultimately to discover the mouth of the Congo. The three strands were woven into one: Arthington, bringing the money; Comber and Grenfell, offering the will to adventure; Stanley, supplying the necessary publicity. Our churches were thrilled, and in 1878 work started on the Congo. That was sixty-four years ago. Christ's name was then unknown. What is the story of the years? Has God been at work? Listen to the last returns: over 200 stations, over 1600 congregations, over 30,000 church members and a Christian community of over 70,000. In one year recently, there were nearly 4000 baptisms. Truly can we say God has been working through the years.

III

THIRDLY. *God is working to-day.* Aye, working in this war-stricken world. As we look at what is taking place, at the Nationalistic uprisings in India, the surging forward of the new China, the increasing contacts of the natives of the Dark Continent with the trader and the soldier from European lands, it is not too much to say that we are possibly facing an epoch in the history of Christianity which will be reckoned with Pentecost and the Reformation as landmarks in the fulfilment of the Divine purpose. That we are living in one of the great turning points of history is certain. A new world is emerging before our eyes. It will bear little resemblance to the world of 1939, still less to that of 1914. We face that new world with confidence, for we are Christians. We believe that the age of miracles is not past for ever, and it may be that within our lifetime we shall see a nationwide turning to Christ in China or in India. But we must be realists and recognize that that is not yet. China and India are still far from being Christian nations, their ancient faiths remain strongly entrenched. And yet it is probably true to say that the Christian faith never stood higher in the regard of these peoples than it does to-day. Certainly that is so in China, where the Generalissimo and some of his colleagues are professing Christians, as are one in six of those whose names appear in the Chinese

equivalent to our *Who's Who*. And surely our hearts burn within us when we think of India and remember the great movements of the Spirit of God in Lushai, the Kond Hills, and other areas.

Is God in this modern missionary movement? All that is within us affirms that He was in the beginning, that He has been in the midst of the years, that He is working to-day. In 1792, He needed co-workers. He needed Carey, Marshman and Ward. He needs co-workers to-day. Perhaps there is listening to me this morning a youth, growing up in this 'Fuller' Church, who is destined to be the William Carey or the Andrew Fuller of this day, or a lass who will emulate the loving service of Hannah Marshman. I would appeal to you young people who have your lives before you and want to make the best of them to respond to the claims of Christ and His Church. And you, older people, God likewise needs you, your talents, your service, your money. Of course, He can do without any one of us. We can harden our hearts and close our pockets and what impoverished mortals we shall be! But His work will go on and others will occupy the places we reject.

And so, at these Ter-Jubilee celebrations, we take courage for the next one hundred and fifty years from the experiences of the past. By the eye of faith, even in these years of war, we see a world emerging, not soulless, godless and materialistic, but a world of righteousness and peace and joy. For God, who was in the beginnings of this missionary movement and has been in the years, is working to-day, and He is creating the new earth which shall be full of the knowledge of the Lord as the waters cover the sea. His working none can reverse.

OUR HIGH CALLING OF GOD

by REV. CHARLES BROWN, D.D.

Ye are the salt of the earth: Ye are the light of the world.—Matt. v, 13, 14

WE need to remember that the Sermon on the Mount which some men profess to believe in and declare to be sufficient while they deprecate or eschew the doctrinal and miraculous element in the

New Testament, is a sermon preached, not to the world, but to the Church; not to the crowd who thronged the daily ministry of Christ during His 'year of public favour', but to His disciples. This chapter distinctly states that on this occasion when Jesus saw the crowd, He went away from it and climbed up into a mountain, where the crowd did not follow Him. To the disciples He said, 'To you is given to understand the mysteries of the Kingdom, but to the multitudes it is not given'. There *is* a Gospel to the Church, an esoteric teaching of Christ for those who belong to Him by their acceptance of Him as Lord and Master. As many as *received Him* to them gave He power to become Sons of God, even to them who believe on His name. They have entered into a relationship to Him which is vital and creative. You don't begin the Christian life with the Sermon. You begin it with Jesus, by receiving Him. The Divine sermon is the manifesto of the King to His citizens; a gospel of instruction and comfort, of laws and principles, and this is how His citizens ought to live. 'These sayings of mine,' our Master says, are spoken not to be admired, but to be practised. They have been kept. With only such resources as we have, He kept them. He lived His own teaching. Our text is among the tremendous things that He said; things that are unusual and incredible, apart from the creative relationship which has been mentioned. In the light of it we may surely say that they were the basis of all Carey's 'expecting and attempting'. Otherwise this great adventure of a consecrated cobbler setting out with a half crazy doctor to convert the peoples and tribes of India with their ancient philosophies, were as absurd as it appeared to be to Sydney Smith and the wiseacres of the world and the Church of that time.

I

Grouped about Jesus who sat on the hillside in the attitude of a teacher were a number of His followers, and in the forefront of them, were a dozen peasants, nonentities every one — half of them artisans, fishermen and the like and the Teacher 'obscure, unmarked, unknown'. None of them had travelled

far beyond the borders of his own little land and, as for their Master, until He laid down his tools and went to His baptism in the Jordan, He had been, after the death of Joseph the village carpenter, unknown outside the village hidden among the Galilean hills, where He plied his homely craft. He would be styled an uneducated man by people who did not know He had studied the religion of his fathers, the law and the prophets, and had meditated and prayed among the hills when the day's work was done; and how He walked with God whom He called Father Whose will it was the glad business of His life to do and Who was the supreme reality of His life. And now He is saying to these men who had come under His spell and who had left home and friends and income that they might be always with Him, 'Here is your destiny, your high calling: "Ye are the salt of the earth, ye are the light of the world!"' One is tempted to wonder what they thought of it, whether they grasped the significance of the words, the breadth and splendour of His purpose for them, and what they thought of this majestic self-consciousness of their Master who, as the sermon goes on, proceeds to correct and expand the teaching of Moses and Who claims to be the judge of all mankind and the arbiter of each man's destiny. Certainly this majestic self-consciousness continues with Him to the end and expresses itself in His trial before the high priest and the feeble vacillating Pilate. 'Art Thou a King then?' asks this cowardly time server. And the answer is, 'I am, and my Kingdom is not of this world'. 'I adjure Thee by the living God,' said Caiaphas, 'that Thou tell us whether thou be the Christ.' And the answer is 'I am'. Scourged, buffeted, spat upon by vulgar men, He asserted His kingliness to the end. And here this King holds His investiture and confers this title on these simple men, 'Salt of the earth — Light of the world'.

It is reasonable to affirm that this same title holds good of the Church of Christ to-day. That handful of men has grown into a multitude which no man can number. They are to be found in every country under heaven, in all the warring nations. In Russia where the Bible is banned and all Christian propaganda forbidden, there are millions who call Jesus Lord and who, in little companies, meet to worship; and who pray, as we all do, that the war may

issue in religious liberty, cleansed of all its corruption, for that vast nation. In Japan, where men like Kagawa, a true apostle of Christ, are witnessing and suffering for Christ. In China, where the brave and great Generalissimo and his gifted wife are avowed Christian believers, not ashamed of the Gospel. In Germany, where hundreds are in concentration camps. In India, where among its tribes and nations there are millions of believers.

What is more to the point in these Celebrations is that we should frankly face up to this purpose and ideal for us, given by our Lord and Master; that we should search our hearts with this lamp of the Lord and let it sting us into penitence for our shortcomings; and constrain us to rid ourselves of low and mean conceptions and ideals of the Church of Christ. Let us listen to Him, Founder and one foundation, accept His estimate and judgment and not take too much notice of the opinion of the man in the street, or of the most brilliant person in the Brains Trust, on the Church and on missions to the heathen or on our purposed action. Always for the world's benefit we are not to take our orders from it, but we are to serve it. We are to be separate from it and yet we are to sustain an intimate relation to it. Nothing human must be allowed to be alien to us. The world is our deep concern. It belongs to us but we do not belong to it. Our separation from it is not to be that of the man in Tennyson's Palace of Art; 'Let the world have peace or wars, 'tis one to me'. You cannot live like that. The world won't let you, nor will your conscience if you haven't put it to sleep. It is not really human, not to say Christian, whether you call your abode palace or monastery. The world is our sphere, our parish, as Wesley says. Our Master prays, 'As Thou hast sent me into the world even so have I sent them, for the same object and end'. He carries the *world* with all its sins and sorrows on His heart. He prays for the unity of His followers that the *world* may believe. He says, 'God sent His Son into the world not to condemn it, but that the world through Him might be saved'. He instructs and commands His followers to be witnesses to Him to the uttermost parts of the earth. They are to be *in* the world, not hiding away from its ugliness through fear of contamination or fear of it.

I never found it so easy to believe in the existence of the malign spirit of evil as now. He is abroad in the world now doing his appalling work. This seems to be his hour and the power of darkness, as our Lord said when the traitor disciple led His enemies to arrest Him while He was praying. And we are not to be afraid. We can imagine how the exquisitely sensitive soul of Jesus was hurt and pierced and how His infinite compassion and His holy wrath were stirred when He saw human souls ravaged, degraded and ruined by what St. John calls 'the lust of the flesh, the lust of the eyes and the vainglory of life', which last Grimm's Lexicon describes as 'an insolent assurance which trusts in its own resources and shamefully violates divine laws and human rights', and against which the Church of Christ must wage relentless warfare at whatsoever cost of sacrifice and suffering.

The Church is to be the anti-toxin, the serum injected into the blood of the body politic, social or religious, expelling the poison of uncleanness, lest the world be brought down to the condition of Sodom. It can be done. There can be a clean world, a clean religion, clean commerce, clean relationship between the sexes, chastity in love and marriage, clean politics, a clean literature, and it is the business of the Church of Christ. The sermon on the mount insists upon purity, not in act only, but in thought and desire, as did the Old Testament prophets. Purity is included in the term righteousness which has been impoverished by use. The Bible's demands run from 'Be ye clean that bear the vessels of the Lord', in the Old Testament, to 'Be ye free from the love of money', in the New Testament. My brethren, if we are to be the salt of the earth, if we are to send a stream of pure and purifying influence flowing through the nations, we must be examples. The process of cleansing must be always going on. Our daily prayer honestly and earnestly offered must be, 'Create in me a clean heart'.

Finally on this point, remember that the function of salt is to preserve and keep sweet all that is wholesome in persons and societies. All things tend to deteriorate and Faith is no exception. It is a sound principle to proceed upon that if you want to be a benefactor morally and spiritually to anybody you must begin

with the good in him. All wise missionaries and lovers of men do that. I have had the privilege of knowing many of our missionaries and the friendship of not a few. I never knew one who began his work in a foreign land by condemning or attacking its faith. William Carey never regarded the peoples of India as inferior beings. He approached them with profound respect as men and women beloved of God, for every one of whom Christ died. He went to exalt Christ, the Christ of the Indian Road. He went with them in thought and imagination along that road as far as he could. He made Christ's way and His saving health known among them and declared that He could meet India's needs and satisfy its desires. If that is what Mr. Gandhi calls proselytizing, Carey did it, and if he had not, he would have been an unfaithful steward. But he never attacked their faith, though he condemned the customs of *suttee* and *Jagannath* and declared that Christ alone could save them from sin and give purity and power and eternal life.

II

Let me dwell briefly but emphatically on the second metaphor, more wonderful and beautiful than the first. There are few greater words in human speech than 'Light, nor is anything more vital and powerful. There is no life worthy of the name apart from it. And we are to be *that*. Herein Christ lifts us up to His own level. 'I am' and 'Ye are, the Light of the world'. The title is consistent with His whole attitude to His people. 'He that believeth on Me the works that I do shall he do also and greater works than these shall ye do.' There is a part of our endowment. Here is a part of His prayer. 'The glory which Thou gavest Me, I have given them. As Thou, Father, art in Me and I in Thee, that they also may be one in us.' The apostles write in the same strain. 'We are made partakers of the divine nature.' 'Partakers of His holiness.' 'Kings and priests unto God.' 'Know ye not that the saints shall judge the world?' In view of such tremendous sayings as these, must we not confess that we have been blind to what Paul calls the riches of the glory of our inheritance in Christ

Jesus? We have largely lost the missionary and propagandist spirit which our churches had in Carey's time. It flamed in his heart and it set others on fire. We have perhaps forgotten that our light is not self-kindled. 'God who commanded the light to shine out of darkness hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.' What is that glory? Surely the love of the eternal and holy God for every child of man, and we must realize that no other religion believes or teaches that. It is the heart and core of the Christian Gospel. The Jews never believed it. Jehovah loved them, His chosen race, but the Gentiles were left to His uncovenanted mercies. The Moslem does not say 'God is love', but rather, 'God is power' and man must submit. As for Buddhism there is really no God in it. It is indeed a religion of pessimism and despair.

We need to bear in mind that to-day there are millions of people in India alone who have never heard the name of Jesus and never will to the day of their death unless by some new outpouring of the Holy Spirit the eyes of the Church should be opened to see the greatness of its calling, the tragic condition of a Christless world and the high privilege of co-operating with Christ in revealing God in the glory of His saving grace to this world in all its anguish and abysmal sorrow. The cry of wideawake Christians of Carey's time and after was, 'Rescue the perishing heathen'. We are confronted to-day with a perishing civilization, perishing because it has largely refused the way of Christ and has become a godless civilization. Paganism is within our borders. Surely our Master would send us into this maelstrom of sadism and cruelty, of treachery and lies, with hearts cleansed of revenge and self-righteousness and with the conviction that we possess in the Gospel the remedy for it all.

It was on May 24th, fifty years before the B.M.S. was founded, that John Wesley tells us that he went 'very unwillingly' to the Society in Aldersgate Street and experienced that strange warming of heart which led to the awakening of a formal and torpid Church, and to the Evangelical Revival which changed the face of England morally and which saved this nation, as Lecky says, from the horrors of the French Revolution. Doubtless Carey was caught in

that great movement of the spirit, for he was thirty years of age when Wesley died and the fire of the revival was sweeping through England. It was the fire of the Holy Spirit and it kindled the missionary and evangelistic zeal of all the churches. And we celebrate this week the outpouring of the Spirit at Pentecost.

The time is overripe for a new outpouring of this same Spirit, a new Evangelistic Revival, and there are some who see signs of it. We are in the midst of a world crisis of the first magnitude and at bottom it is a spiritual crisis. It is a crisis for the Christian faith, for it is not our political, but our spiritual freedom that is seriously threatened. The nation is spending thirteen million pounds a day and hazarding the lives of our youth. It may be that if we had spent a hundredth part of that colossal sum over the last one hundred and fifty years this vast calamity would never have come upon us. But evangelistic fervour has declined and faith has fallen asleep. Without minimizing one jot the gravity of the political situation and the need of our utmost service and sacrifice by the State, I believe the spiritual need is greater. The only safeguard against the recurrence of such a crisis is the acceptance of Jesus Christ as Sovereign Lord and Saviour and of the principle of His sermon as the rule of life. When we have made all our costly experiments, we shall be driven to this conclusion. No one can save you but Jesus and there is no other way but His.

These Ter-Jubilee Celebrations will fail of their highest use unless they lead us each to this fuller acceptance of Him. This great national crisis is a great opportunity, first for a renewed and complete dedication of ourselves and our all to our King and an unashamed witness bearing, and to an enlightened and fervent evangelism in public and private. The appeal should be made now. There are hearts that are ready for it. There is almost no limit to a fully consecrated Church, prepared to serve and sacrifice and suffer. Such a Church would really become, maybe through much tribulation but with much joy, the Salt of the Earth and the Light of the World. That is the will of Christ, our Master and Lord.

PRAISE AND PROSPECT

by REV. C. E. WILSON, B.A., D.D.

LIKE a homing bird the B.M.S. comes back to its first nest at Kettering, as at the Jubilee in 1842, at the Centenary in 1892 and at the opening of the old Mission House in 1922. We meet now at the end of a century-and-a-half to make thanksgiving to God and to dedicate ourselves anew to the sacred enterprise of World Evangelism. Here the vision of William Carey, interpreted in his immortal book the *Enquiry*, was passed on and accepted by his brethren. Here his expectation of great things was translated into the first great attempt. Here was made the first golden offering of ten golden guineas and five golden half-guineas. Here, in a figure, was the first coil of rope wound upon the windlass to uphold those who should descend into the mines. Here were the first offers of life service accepted from two of God's chosen men.

I

It is impressive to-day to look back and see how the great expectations of 1792 have been fulfilled and surpassed, and how abundantly the great attempts have been made fruitful. It is to me also most interesting to realize that we can bridge one hundred and fifty years with one life interval only. Reynold Hogg, the first treasurer of the new Society, to whom was entrusted the £13 2s. 6d. of the first offering lived to the great age of ninety years and was present on the platform among the speakers at the Jubilee meeting in Kettering in 1842. On that occasion there was taking part in the meeting the recently appointed young secretary of the B.M.S., the Rev. Joseph Angus, M.A. Fifty years later in Exeter Hall, London, the venerable Dr. Angus, then Principal of Regent's Park College presided as Chairman at one of the Centenary meetings of 1892. On that occasion I well remember being one of a group of theological and missionary students from Regent's Park College on the Orchestra seats

behind the choir and I joined in cheering Dr. Angus as he rose to speak. The lady, who is now my beloved wife, was one among the outgoing missionaries to whom farewell was said at that meeting.

Two years later I went out to Bengal and from 1895 to 1905 my home was at Serampore and my work at the college. In 1905 I was called to leave Carey's desk for the secretarial chair of Andrew Fuller and Joseph Angus, to be associated with Alfred Henry Baynes and to succeed him on his retirement. So, to-day, in 1942, as Chairman of the Society, I am linked through the single life of Joseph Angus with the 1792 founders.

II

The townspeople of Kettering were justly proud to welcome among the Jubilee speakers a hundred years ago William Knibb of Jamaica who was born in Kettering. They heard from his lips then the triumphant story of the abolition of slavery — made complete in 1838. To William Knibb and his missionary colleagues must always be attributed the stirring of the conscience of this nation to redress the grievous wrong to the negro people of slavery in our colonies.

It was while Mr. and Mrs. Knibb were on furlough in England in 1842 that the grateful negro Baptist people in Jamaica built for them a new home which they called 'Kettering'. In later years of travel in Jamaica I visited that home, then occupied by Knibb's grandson, the Rev. Ellis Fray, pastor of the churches in that neighbourhood, and I was given the accommodation of Knibb's bedroom for the night and slept in what I was assured was Knibb's bed. And in my missionary journeys far and wide in all the fields in which the B.M.S. is working, I have stayed in very many of the mission houses which we may think of as the successors of the first home of the B.M.S. in Widow Wallis's at Kettering.

The first offering of money collected in Fuller's snuff-box was taken up into the Divine Master's hands and, by the multiplying power with which He increased the loaves and fishes of the Galilean lad long ago, the money which has been received and

spent for the spread of the gospel through these one hundred and fifty years has amounted to the sum of over ten and a half million pounds.

Under the special conditions of the Arthington Legacy there was spent within a period of twenty-four years in capital and interest no less than £772,253 on new work for the continuance of which the Society is now responsible.

III

And in our Ter-Jubilee Celebrations we are looking forward to new advances and fresh developments, as we answer to the call of the war-time need and what we are sure will be the post-war opportunities. That is why we are setting ourselves to raise 150,000 guineas.

In these celebrations we have recalled with thanksgiving our debt, not only to the Society's leaders at home and its heroic pioneers abroad, but to the goodwill and protecting help of the Danish Authorities in the settlement of Serampore and to King Frederick VI who gave the Royal Charter to Serampore College.

We have also been reminded with joy of the fellowship and co-operation which has been fostered all through this century and a half between the Baptist Mission and the Missions of our sister Churches. At the Bloomsbury thanksgiving meeting, during the Spring Assembly, forty representatives of those 'partners of the other ships' came to join us. And in this meeting we not only feel the glow of the fire kindled in the Northamptonshire Baptist Association so long ago and still burning brightly, but we are equally cheered and helped by the presence with us of distinguished speakers whom we recognize as worthy representatives of great Christian Churches and of the happily united body of missionary devotion and endeavour throughout the non-Christian world.

There is still standing on the bank of the Hooghly river at Serampore the old disused and partly ruined temple in which the saintly scholar of the Anglican Church, Henry Martyn, afterwards the apostle of Persia, used to study and pray and in which

the Baptist missionaries, Carey, Marshman and Ward used to meet with him in happy fellowship and fervent prayer for India. We are glad to welcome the Bishop of this diocese who has intimate knowledge of the work of the great Church Missionary Society — the Lord Bishop of Peterborough.

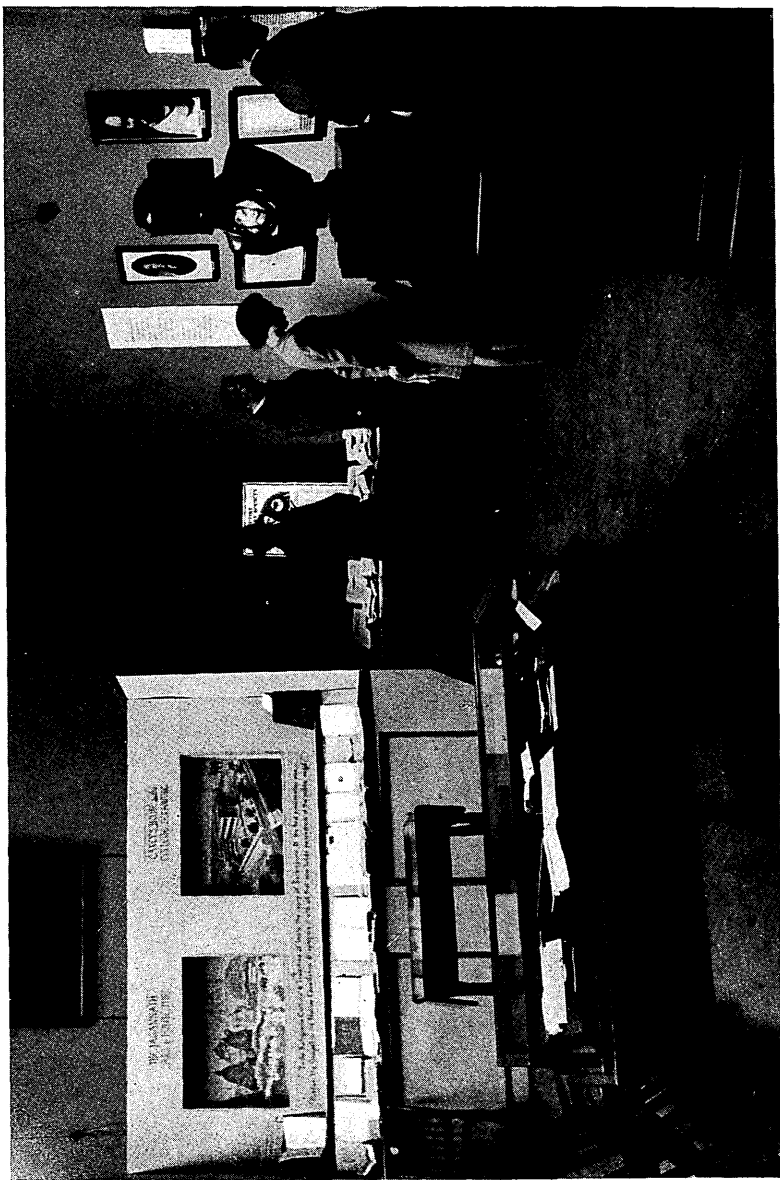
Among the last visitors whom Dr. Carey received in College House, Serampore, when his life was coming to an end, was the great Scottish missionary, Alexander Duff, and it is a very special cause of satisfaction that there is close partnership between the B.M.S. and the Church of Scotland in Bengal at the present time, and that the Church of Scotland has appointed and supports its own missionary, a professor on the Serampore College staff, Dr. McFadyen. We cordially welcome their Foreign Missionary Secretary, the Rev. A. S. Kydd, as one of our speakers.

With the London Missionary Society we share many missionary undertakings and have very much in common both at home and abroad. It is a great pleasure to us that their General Secretary, the Rev. A. M. Chirgwin, is able to join us here.

We cherish always the memory of Adoniram Judson who went from the United States of America to Bengal, was baptized by Dr. Carey, and founded the great Burma Baptist Mission. And one of the things we proud Baptists are most proud of is our association with the Baptist World Alliance whose General Secretary has come from the U.S.A. to this country as our distinguished guest for these Celebrations. Through him we express the deep gratitude of our hearts for the marvellous generosity of American Baptists in their war-time gifts to this Society.

I V

So we are here gathered to receive what God has to speak to us through His servants. May their messages come to us as an authentic word of the Lord to us. May all who are here assembled and all the Churches we represent be made ready in this Pentecostal season for an outpouring of the Holy Spirit in such measure as shall give us new power to be witnesses of Christ in Jerusalem, Judea, Samaria and the uttermost parts of the earth.



CELEBRATIONS EXHIBITION IN ART GALLERY, KETTERING

ADDRESS

by THE LORD BISHOP OF PETERBOROUGH

THE Bishop of Peterborough, Dr. C. M. Blagden, said that it would have seemed strange to the Bishop of Peterborough at the time when the B.M.S. was founded to have spoken at a meeting of this sort. Wonderful changes had taken place since 1792, and when people spoke of Carey they did not ask whether he was a Baptist or an Anglican. The Bishop indicated his pride in the fact that his diocese included Northamptonshire which had the name of Carey blazoned upon it, for Carey had changed the entire missionary outlook. He continued, 'It is not enough for people to meet together and say how splendid Carey was. It is for us to take the lessons of his life and work and use them. The fact that we meet in a time of war is a reminder that there is always a war on, and the greatest things have been achieved when conditions have seemed against them. The true answer to defeatism is the missionary work of the Church, and wherever a congregation cares about missionary work, there is life. I pray that such a heritage as William Carey has bequeathed to the Church may never be lost to men'.

THEN AND NOW

by REV. A. M. CHIRGWIN, M.A., D.D.

It is a great honour to be allowed to join in this salute to William Carey and to share in this great act of thanksgiving on the part of the Baptist Missionary Society for one hundred and fifty years of service in the mission field. I rank this honour with the privilege of being able three years ago to visit Serampore and to see with my own eyes and touch with my own hands some of Carey's manuscripts and materials.



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I bring with me the warm and fraternal greetings of the London Missionary Society, the Society that in point of time, and perhaps in other ways as well, stands second to the B.M.S. The B.M.S. was founded in 1792: the L.M.S. in 1795. As far as it is permissible to draw such inferences from history, we in the L.M.S. feel that if there had been no B.M.S. there would have been no L.M.S. If you had had no Carey we should have had no Livingstone.

It is appropriate that these celebrations are being held in Kettering. The fortunes of war have brought the headquarters of the Society back to the place where it was born. There is a fitness in this fact. For this is the place where shoes are made, the place where a man who was himself a shoemaker set out one hundred and fifty years ago to take the good news to the ends of the earth, the place where a Society was founded which all through its history has sent men out shod with the preparation of the gospel of peace.

It is also appropriate that these celebrations should be held at Whitsuntide. It was during the first Whitsuntide that people heard the gospel 'every man in his own tongue, wherein he was born'.

Nearly one hundred and fifty years ago a ship sailing down the Thames was stopped by a warship before she reached the open sea — for Britain and France were at war — and she was bidden to state her destination and the nature of her cargo. She hove to and shouted back across the waters that she was bound for Otaheite (modern Tahiti) and that her cargo consisted mainly of missionaries and Bibles. It was a strange venture for a time of war and a stranger cargo! That ship, the *Duff*, chartered by the London Missionary Society, carried the first shipload of missionaries from these shores to the ends of the earth. And as she set sail she was carried forward by three main influences. The first of those was the voyages of Captain Cook. All England was at that time agog with the news that came every few months of some new territory or new island-group that that intrepid navigator had discovered. And in the minds of members of the evangelical churches a conviction began to shape itself that it was their business to claim these new

lands for Christ. The second influence was that remarkable movement of prayer that began mainly in Northamptonshire and mainly among Baptists, which the Rev. E. A. Payne has described so impressively in *The Prayer Call of 1784*. The third influence carrying that ship to sea was the historic act that took place in a back parlour in Kettering exactly one hundred and fifty years ago. That act was like the touch on the electric switch which sets the great machine in motion. It was the beginning of the expansion of Christianity which such a sober historian as Professor Kraemer of Leyden has called 'one of the most amazing movements in the history of the world'.

It was a day of war when all men's minds were absorbed with the increasing importance of the issues that were at stake. What had that meeting in a Kettering parlour to do with the European struggle? What did those men expect to accomplish with their puny twelve-and-a-half guineas when they determined to found a missionary society? What had that shipload of missionaries and Bibles to do with the war-effort against Napoleon? To many, indeed to most people, it must have seemed irrelevant and remote from the stream of world events. But looking back now from the vantage-point of one hundred and fifty years we can see that those men were acting with penetrating relevance when they put their money into Andrew Fuller's snuff box. They were acting more wisely than they knew, for they did not then realize that a great expansion of Britain's industrial life was soon to come, and on the flowing tide the newly-founded missionary enterprise would be carried forward. It was a supreme example of the hand of God in history.

And now in 1942 we are once again living in a day of war, and for a second time we can see the hand of God in history. For in the years that immediately preceded the war God brought Christian people together across the world for prayer and consultation. In those pre-war years there were several world-conferences of Christian people, of which the most notable were Oxford in 1937, Madras in 1938, and Amsterdam in 1939. Note not only the different countries, but also the years, in which the conferences were held. It was no accident that during the very time when the

nations were drifting apart the churches were drawing together. On the contrary, it came within the ambit of God's purpose, and it was His hand that guided those conference delegates across the world to meet and greet one another in Christ's name. And when they were assembled and engaged upon the tasks that had been allotted to them, the Holy Church in all the world took form and came alive. The World Church is no longer a far-off divine event for which to hope and pray. It is a reality of the contemporary world.

A hundred and fifty years is not much in the march of history or in the purposes of God. And yet what great things have been achieved since that small group of men met in Kettering and one of their number vowed to set out for the ends of the earth. It is only one hundred and fifty years since that took place. Yet to-day the Gospel is being preached in more languages than any other set of ideas is being put before the children of men; the Bible is now translated into more tongues than any other book since books were first written and made; millions have found new life through the Gospel; the community of Christ's people has spread into every part of the world; in Carey's own India, three million people have been added to the Christian community during the last decade, an equivalent of more than a Pentecost every Sunday. The era which was initiated by William Carey and the B.M.S. is coming to an end, and another is waiting to be born. The B.M.S. and the other missionary societies are called upon to do the equivalent in our day of what our fathers in the faith did a hundred and fifty years ago. Is that a possibility with war over half the world and spreading further with almost every month, and total war at that? Is that a possibility when the delicate fabric of the world missionary enterprise has been strained and torn by the tragic strokes of war?

What are the prospects of a great new move forward in God's name, an equivalent now of what happened in 1792? Judson, who was both a Baptist and a missionary, gave the answer when he said that the 'prospects are as bright as the promises of God'.

CAREY AND AMERICA

by REV. W. O. LEWIS, D.D.

I

THE missionary movement which began with Carey in England had repercussions in America. It is worth while to recall some of the facts concerning the influence of the movement of 1792 on the religious life across the Atlantic.

But America helped to create the atmosphere which made it possible for Carey to do his great work. It is well known that the Northampton *Call to Prayer* issued in 1784 was inspired by Jonathan Edwards' *Humble Attempt to Promote Prayer for the Revival of Religion* published about 1747. And this had been suggested by the news received in New England of meetings held by ministers in Scotland to pray for a religious awakening. Thus, to quote E. A. Payne's pamphlet, *The Prayer Call of 1784*, 'The torch was passed on; from Scotland to America, from America to Northamptonshire. From Northamptonshire the fire was spread to still more distant places'.

It is curious how America and George Washington, a descendant of the Northamptonshire Washingtons, helped indirectly to make a Nonconformist of Carey. Things were going badly in Britain's war with the thirteen colonies. An army coming down from Canada to fight for George III had been defeated. The Hessians, whom the king had hired from Germany, had been killed or captured, and a French fleet had appeared to help the colonists against the mother country. Alarmed, the king had set February 10th, 1779, as a day for the whole nation to fast and pray for victory. Carey spent that day with the Dissenters in Hackleton meeting-house. It was while listening to the sermon that Carey decided to leave the Established Church and become a Free Churchman.

One of the first contributions to the newly-formed missionary society came from an American. When the society was formed on

October 2nd, 1792, a guinea had already been given to Carey by the Rev. Elkanhan Winchester of New England and a half-guinea by the Rev. William Steadman who had been a student in Bristol. Carey wrote shortly before he died that he could not remember which gift came first. Both gifts came at about the same time and were in hand before the sum of £13 2s. 6d. was subscribed in Widow Wallis's parlour.

II

But the main direct connection with America was through William Staughton who, soon after the famous Kettering meeting, went to the States. His name was on the list of the founders of the Society, though in published lists of the first donors it was afterwards omitted and instead there appeared an abbreviation of the word 'Anonymous'.

William Staughton was born in Coventry on January 4th, 1770. He studied in Bristol and was in Northamptonshire in the summer and autumn of 1792 and was at the meeting in Kettering of October 2nd. As churches then did not pay student preachers very large fees, he had to borrow the half-guinea necessary to become a member of the Society. He often said afterwards that this gift was one of the greatest things he had ever done in his life. The esteem in which he was held by his brethren is indicated by the fact that though only twenty-two years of age he was elected a member of the first Committee of the new Society.

In 1793 he was invited to become the pastor of the church in Northamptonshire which Ryland was leaving to become head of the college in Bristol. But as Staughton was already planning to go to America, he declined the call. Richard Furman, a name famous in American Baptist annals, had written to England asking for a preacher for Georgetown, South Carolina. Rippon wrote a letter on July 18th, 1793, strongly recommending Staughton. He said this young brother was not a fair sample of English Baptist ministers—he was above the average. About the same time, James Hinton wrote a commendatory letter from Oxford. A little later, Joseph Hughes, founder of the British and Foreign Bible

Society, who had been one of Staughton's teachers, wrote a letter warmly commending Staughton to American Baptists.

Soon after his arrival in Charleston, South Carolina, in the autumn of 1793, Staughton married Maria Hanson, whom he had known in England. She had been a school teacher in the old country and was a great help to him later in his school work. Though very successful as a preacher and greatly loved by the church which had called him, he stayed with the church in Georgetown only seventeen months. The climate did not agree with him and he did not like the slavery he saw all around him.

He went to New York and, a little later, to New Jersey where he preached and kept an academy. In 1805, he settled in Philadelphia, then the largest city in the States. He was pastor for a few years of the first Baptist church. When he took the church, it was one of the smallest in the city. The congregation grew rapidly and the building had to be enlarged. He always had coming to him and living in his home, young men preparing for the ministry. They read his books and he gave them such instruction as he could while doing the work of a pastor in a large and growing church. He was often invited to preach in other churches on special occasions. In 1811 he became the pastor of the Sanson Street Baptist Church. Young men studying in the various schools of Philadelphia flocked to hear him preach. His church soon became one of the largest and most influential in the city.

He was very active in Sunday School work. He organized a Bible Society to collect money to furnish Bibles to poor families. In 1812 he helped to found a Baptist Education Society to train young men for the ministry. He entertained missionaries going to and coming from Serampore. Before American Baptists had their own missionary society, he collected from Baptists and others \$18,000 (about £3,600) for Carey's work.

III

After the Judsons and Luther Rice accepted Baptist views in India, American Baptists formed a society of their own to support Judson and the work in Burma. This society known as the

General Convention of the Baptist Denomination in the United States, was formed in 1814. Staughton was its first secretary, and continued in this capacity until the society moved its headquarters to Boston in 1826. He was to that society what Fuller was to the B.M.S.

Very soon after the founding of this Convention, the need was felt for a school under denominational control to train preachers and missionaries. The Baptist Educational Society of Philadelphia was willing to co-operate. And so Columbian College was opened in Washington in 1822 and Staughton was the first president of the institution. It was difficult to find the money needed to keep the school going. Staughton resigned in 1827. Later he was called to the presidency of Georgetown College in the State of Kentucky, but on account of illness, he was never able to take up his duties there. He died on December 12th, 1829, being a little less than sixty years of age. Staughton had the honour of helping to launch missionary work on behalf of non-Christians, both in Britain and America.

Americans recognized very early Carey's gifts as a linguist and translator. In 1807 Brown University in Providence, Rhode Island, conferred on Carey the honorary degree of D.D. Never was such an honour more deserved.

In order to trace further the connection between Carey and American Baptists we must go to India and Burma. The news of Carey's work aroused great interest in America. But it was the reading of a sermon by Claudius Buchanan on Matthew ii. 2, entitled 'His Star in the East', that influenced Judson to become a missionary. Judson at the time was a student in Andover Theological Seminary, where there was a lively interest in missions. Andover students persuaded the Congregationalists of New England to form a missionary society in 1810. In 1812, Mr. and Mrs. Nott, Mr. and Mrs. Hall and Luther Rice sailed from Philadelphia on a ship bound for India. About the same time Mr. and Mrs. Judson and Mr. and Mrs. Newell sailed from Salem, Mass., on another ship for the same destination. On the way over, though on different ships, both the Judsons and Rice became convinced that the Baptist view of baptism was scriptural. The Judsons were

baptized in Calcutta on September 6th, 1812. Rice was baptized on the first of the following November. Rice returned to America to organize American Baptists to support the Judsons.

The Judsons went to Burma. They were received by Mr. and Mrs. Felix Carey. While waiting for money from America, the Judsons were supported by Carey and his colleagues in Serampore. And Judson found that Felix Carey had started work on a Burman Grammar and Dictionary. So the Judsons owed their living and their initiation into the Burman language to the Careys and those working with them.

Carey wrote many letters to America. And Americans wrote letters to him. And they sent him seeds and bulbs for his botanical collection. He once wrote that his American friends were 'twenty times more communicative in this respect' than his English friends. And so in Carey's garden English and American flowers grew side by side. Is not this a parable of the close connection between British and American Baptists in the past? Is it any wonder that American Baptists are still deeply interested in the Baptist Missionary Society?

CAREY'S DAY AND OUR OWN

by REV. A. S. KYDD, D.D.

I

THE General Assembly of the Church of Scotland at their meeting on May 21st, 1942, adopted a deliverance, to use the unfamiliar Scottish ecclesiastical word.

This is no mere formal courtesy between two denominations. It is the acknowledgment of a debt which we, in common with the other sister Churches and missionary societies, contracted first at the end of the eighteenth century. Since then, we have learned to admire the high standards of zeal which the Baptist missionaries

have set us on the mission field, while, in Scotland at least, the average missionary givings among the members of the Baptist churches have been such as to put the rest of us to shame. We rejoice that, since the days of its founders, the Baptist Missionary Society has steadily extended its work of evangelization into so many parts of the world, some of them particularly exacting fields of labour. It is in no empty and routine way that these congratulations are being offered. We sincerely pray that the future efforts of the Society may be widely blessed by God, and that their outcome may be a vigorous and fruitful development in keeping with its past history.

The missionary enterprise has taught us that we are all engaged in the same task. In spite of our differences in doctrinal and ecclesiastical tradition, the Churches in their work abroad have been led into a wonderful similarity of method and policy. Out of that significant fact, and as the vast need of the world has been increasingly realized, mutual understanding has grown up between the Churches in their missionary work. Many activities have been planned and carried out in unison, and many more such united efforts are likely to be undertaken in the days to come. It is on the mission field that the Churches have learned to work and pray together. Active sympathy and brotherly co-operation among the Churches of this country, with all the new movements that have sprung up to foster them, had their source in the missionary movement overseas. If lessons learned in the prosecution of the common work abroad are now being painfully spelled out at home, this great advance and all that it promises is ultimately part of our debt to William Carey and his associates.

II

The Ter-Jubilee of the Baptist Society is arousing real and profound interest and expectation among Christian people of all the Churches for a still more important reason. They are asking themselves whether the example of the early pioneers might not throw light on the way to face the overwhelming spiritual pro-

blems of the world to-day. We are all under a great obligation to Mr. Payne for the story he has traced in his recently published *The Church Awakes*. We have adopted the book as the study text-book for our Scottish Week of Witness this year and we hope to stir many of our people to new vision and effort by means of the story Mr. Payne unfolds. Why should not this year of thankful commemoration mark the beginning of a new stage in world evangelization?

It must be admitted that the signs are no more favourable than they were in Carey's early days. In these terrible times serious men and women who look around them and try to understand the world cannot help trembling for the Ark of God. They are all too easily tempted to believe that the Christian cause in our own land is losing ground. To evangelize the growing non-Christian elements in our own society and at the same time to strengthen and support the younger Churches overseas in the work of bringing the peoples of Asia and Africa to the feet of Christ seems a task beyond our present powers, one that we are likely to let slip from our weakening hands rather than take up with renewed vigour. To men in this mood there is something arresting in the spectacle of the little group who in 1792 founded the Baptist Missionary Society. If only they could warm themselves at the fire these men kindled, if only they could plumb the true significance of the vast expansion of the Church that followed in the succeeding one hundred and fifty years, their outlook would be very different.

The best of our people are ready to be interested in this modern miracle, just because they are deeply discouraged. There is no greater service we can do for the Christian cause in the coming months than to make the fact of this amazing development, this up-to-date evidence of God's way of working in His world, as widely and as vividly known as possible. It is He who has made the little one a thousand and the small one a strong nation. That is one of the laws of spiritual change, and it will still operate if we choose to ally ourselves with it. The Kingdom grows ever out of weak and insignificant things like the tree from the mustard seed.

III

It is not enough to contemplate the history of the modern expansion of the Universal Church from its small beginnings in the evangelical movement. That of itself will not drive away the sense of impotence and frustration which weakens so many people to-day. The Enemy of all good is only too ready to flatter our intellectual pride by suggesting that the missionary record of the nineteenth century can be accounted for by purely accidental historical factors. He seeks to persuade us that our past provides no special encouragement or incitement to undertake fresh missionary effort under world-conditions that are very different from what they were a hundred and fifty years ago, even if there is a certain superficial resemblance.

It is true that history does not repeat itself. God's work is not to be done in the twentieth century in the same way as it was in the nineteenth. But that He can liberate as powerful forces then as now, we who believe in the Holy Spirit can have no kind of doubt. He is able to do still mightier things in the generations immediately before us, if only He can find the instruments. It is at this point that the real challenge of the Ter-Jubilee confronts us. The Churches of this country, and through them, the Churches in other parts of the world, will not learn the most important lesson that our past missionary history offers unless a large number of people set themselves to find out what there was in those first pioneers that made them so effective. Why did they leave so big a mark in the world? How did they come to set in motion so transforming a movement? What was their secret? How may we discover it for ourselves and apply it in our time?

IV

It may not be over-presumptuous to suggest two lines of thought which may lead us a little distance along the way to the discovery of their secret. Some of them, at least, possessed a marvellous power of growth. William Carey was physically a little man. At

Serampore they still show the visitor the tiny pair of crutches which were made for his use after an accident. They are little bigger than an ordinary man's walking-stick. His physical stature was symbolic of what the man himself must have seemed to casual acquaintances in England. They might have agreed that he was a talented man with uncommon energy and determination, but after all, just a dissenting minister in an obscure part of the country. That is indeed what he was before he left England, a man of no remarkable size. The growth had still to come. And it did come as he grappled with the immeasurable task God had given him, until to-day he stands out as one of those who have put a distinctive mark on the history of mankind.

It would do many of us good to reflect that intellectual power and practical effectiveness grow as a man's energies and will are harnessed to a high and divinely ordained task. It is not mere normal development but the upspringing of unknown resources and capacities. To say, as we do, 'There were giants in those days', and then conclude that the race of giants is extinct, is a fallacy born of our indolence and feeble faith. It is to ignore the possibilities that may be awakened in a life by the touch of the Spirit. Our Lord said that no man by taking thought can add a cubit to his stature. He did not say that there was no way of adding the cubit. The events and experiences of life often do it for the most ordinary people, things like a book or a friendship, a deeply-cherished ambition or a dangerous emergency. And it is when Christ has a complete right of way in a man's life that latent and unsuspected gifts and powers emerge in the man and grow to unexpected dimensions. There would be no lack of effective agents for the work of the Kingdom in the world to-day if more of us were growing up into Him in all things. The core of the secret lies somewhere in the words 'into Him'.

V

Then there is the quality of the faith of these early founders. Theologically they thought differently from most of us to-day.

They were Particular Baptists. But they were Particular Baptists with a difference. They were prepared to expect and to work for the conversion of the whole of mankind. They had beliefs which few, if any, of us fully share, but they had a faith whose quality and concentration would be infinitely worth recapturing. A visit to Serampore is a revelation of the breadth and daring of Carey's vision. Even the outward style and solidity of the College buildings speak of the calm confidence with which he planned and worked for just such triumphs as those which the succeeding generations have brought. The range of his interests and activities was immense because he saw so clearly beyond the horizon of his day. The College library provides abundant evidence of the comprehensive way in which he and his colleagues set themselves systematically to understand the people among whom they had come and to prepare great highways for the Gospel in India. True faith in God is a combination of the visionary and the practical. It sees the far-off impossible goal and sets to work to reach it. It actually visualizes the mountain removed into the sea. By dint of believing that it will move and by steadily planning the altered landscape, the thing actually happens. 'All things are possible to him that believeth.' True faith is creative. For times like ours there is no better tonic than to watch Carey's vision being fulfilled as the nineteenth century rolls through its course and as our own age approaches. It is this practical assertive quality of faith that alone can fit us for our tasks to-day. Expect great things from God: attempt great things for God. No man could frame a sentence like that unless his mind had been patiently and persistently conformed to the mind of the Master. First and last, the secret of those early pioneers of world evangelization lay in the depth and range of that conformity.

FROM GALILEE TO THE ENDS OF THE EARTH

by REV. H. W. JANISCH, M.A.

Before beginning his sermon, Mr. Janisch referred to his personal sense of privileged responsibility in three striking historical coincidences. I. He was speaking as a collateral descendant of Carey. II. He was a successor in the pastorate at College Street, Northampton, of the Society's secretary, Dr. John Ryland. III. He was President, in the Ter-Jubilee year, of the Northamptonshire Association.

He stirs up the people by teaching all over Judaea. He started from Galilee and now He is here. — St. Luke xxiii, 5. (Moffatt).

IN the fifth verse of the twenty-third chapter of the Gospel according to St. Luke it is recorded that, 'They were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place"', or as Dr. Moffatt has it more graphically, 'He started from Galilee and now He is here!' You recall that the text is taken from the trial of Jesus before Pilate, and Luke brings in this mention of Galilee, in order to indicate how it was that Jesus came to be sent before Herod, because Galilee was under Herod's jurisdiction. In interpreting the text with the far larger meaning — from Galilee to the ends of the earth — we shall not really be doing violence to the truth, nor giving fevered reverence to a Scriptural text. Everything to do with our Saviour's passion has grown in significance since that day. For example, the crowd screamed back to Pilate, as he washed his hands and claimed innocence of the blood of Christ, what then was a contemptuous sneer, 'His blood be upon us, and on our children'. In the light of history we shudder, for the sneer has literally involved the Jews in the most terrible doom that has fallen on any nation. Or again, from the foot of the Cross they said, 'He saved others, Himself He cannot save'. A world of difference lies between what they meant and what we perceive in

that cry. The cry is a taunt at His weakness, for us it is a tribute to the divine sacrificial love. So then, in our text when the crowd cries, 'He started from Galilee, and now He is here', we are entitled to embrace it as a statement not only historic, but prophetic; not only local but universal; and with all my heart this day at this world-resounding celebration of the universal Christ, I catch that ancient cry, and echo it on to you, 'He started from Galilee, and now — now He is here!'

I

Let us first look at the *text in its own context*. He stirreth up the people from Galilee to Jerusalem was a lying accusation, and it was meant to be. It was meant to indicate that Jesus, throughout Judaea, had incited the people to rebellion against Rome and that He was a potential source of great danger. There was an element of truth in this false statement. Jesus had not incited to rebellion, but He had stirred up the people, and, thank God, He still stirs up people. That is part of His great art — to draw men and to stir men up to God. It is His power to disturb and yet to win men that draws such ineradicable opposition. Moreover He carries His challenge to the centre. Who cares about Galilee — but Jerusalem! Let hot-headed Galilee look after itself, but He is here at the heart of the nation and at the central shrine of the faith, quiet and all the more compelling, dignified and all the more convincing, challenging and yet winning. That is still a deep-rooted objection in the world to Jesus — He will not remain at Galilee. He presses on into life's centres and demands a verdict. 'He started at Galilee and now He is here.'

This inescapableness of Jesus is the Believer's joy

Jesus starts at Galilee teaching, and who hearing Him on the mountain slopes, and looking into His face, and seeing His sensitive touch with men and women — who would not call Him 'Master'? Experience starts at Galilee, but it does not end there. For the early disciple no less than for you, it started here in Galilee, didn't it? But the road winds over the hills from Galilee to Jerusalem, and on to

Gethsemane and Golgotha, with all the wondrous interweaving of sorrow and shame, with joy and grace. And the road goes on by the Empty Tomb to Olivet, Jesus grows not only in personal experience and as He goes He increases His demands. The believer starting at Galilee finds more and more expected of him, and more and more imparted to him. The trouble is that so many fall out by the way. Have you gone on beyond Galilee with Him to Calvary, and to Olivet? Do you 'know Him, and the Power of His resurrection, and the fellowship of His sufferings?' What know they of Jesus who only know Him in the green pastures and still waters of Galilee, and have not yet accompanied Him into the strong paths of righteousness, or agonized along with Him in the valley of the shadow of death, or known His courage in the presence of enemies? Why is it that so many of us start with Him in Galilee, but never press forward as He goes forward?

Carey's life perfectly illustrates the believer's joy in the growing experience of Jesus. Do you remember young Carey, mastered by Jesus Christ in Hackleton, and the cobbler-minister Carey, catching his world vision through the eyes of Christ in Moulton? Those were Carey's Galilee days. The succeeding years were filled with striving and tears and unbelievable toil. Carey went on to share the fellowship of Christ's suffering for India. Come on to one of the last scenes, I love to think of it. The old man walking in his famous garden at Serampore, his hands behind him, his head thrust forward a little, a little bowed, the years have been heavy, and as he walks every now and then he speaks — speaks to Jesus. What more natural than having set out from Galilee to share the highroads of God with the Christ, at the end of the day to share the calm peace of the garden with his Friend and Saviour, in perfect communion?

'This,' says John the Baptist, 'this my joy is fulfilled — He must increase, and I must decrease.' The believer's joy is that starting at Galilee, the Lord goes on, and leads the willing heart by paths of self-decrease, into the wonders of divine increase. 'All this,' cries the enchanted Christian, 'Master and King, Friend and Saviour and Lord and God, all this . . . and heaven too!'

This inescapableness of Jesus is the unbeliever's obstacle

Many would go with Jesus, and would like to go with Him but on their terms, not His. They will give Him lip service if He will only remain in Galilee. The difficulty is that Jesus will not remain in Galilee. He comes down into our lives with a claim on all. 'Whom do men say that I, the Son of Man, am?' He asks, and anyone can impersonally discuss the intriguing question. But He will not remain there. 'Whom do you, and you, and you — say that I am?' You cannot escape the question, and if you say, as your heart wants you to, 'Thou art the Christ', your hesitance will arise from the fact that that tribute can only be spoken from the bowed heart and upon the bended knee. So it is that Jesus comes on from the distant Galilee to the citadel of religion in Jerusalem, and there He stands on trial and an answer must be given to the question, 'What shall I do with Jesus Who is called Christ?' Our rebellious hearts are tempted to answer petulantly, 'Why don't you remain back there in Galilee? Why must you press this matter by trial to a division? If we could, we would wash our hands in innocency to be free of your challenge. Why don't you remain back in Galilee?' But it is of the nature of Christ and His mission, that wherever He starts, He will finish challengingly at the centre of things and at the heart of men.

Masefield in the play, *The Trial of Jesus*, envisages the centurion, Longinus, discussing with Procula, Pilate's wife, the death of Jesus, and how Jesus believed that He was God.

LONGINUS He was a fine young fellow, my lady; not past middle-age. And He was all alone and defied all the Jews and all the Romans, and when we had done with Him, He was a poor broken-down thing, dead on the cross.

PROCULA Do you think He is dead?

LONGINUS No, Lady, I don't.

PROCULA Then where is He?

LONGINUS Let loose in the world, Lady, where neither Roman nor Jew can stop His truth.¹

¹ By kind permission of the Society of Authors and Dr. John Masefield, O.M.

'He started from Galilee, and now He is here!'
Even to unbelief, Jesus is unescapable.

III

The text indicates a fact, the fact of the universal and triumphant Christ, and I am embarrassed by an all-embracing text of a wonderful Saviour, but there are three aspects of the fact, upon which we should touch, and they are these.

1. The fact of the universal Christ, historically surveyed. Past.
2. The fact of the universal Christ and the one hundred and fiftieth B.M.S. Celebration. Present.
3. The fact of the universal Christ and its continuing challenge. Future.

The universal Christ, historically surveyed

He started from Galilee, and now He is in every land. There is Philip going to Samaria, and what a great thing it is that Philip should go to Samaria, and Peter going to Joppa and Antioch, and Paul going to Derbe and Lystra and on to cross into Europe, Philippi, Athens, Corinth, Ephesus and last of all, Rome. When I was a boy I remember reading the story of Paul through the Acts of the Apostles up to the great entry into Rome, and there the story ended. But the next book was called Romans, and I still recall the disappointment that a book that seemed to have the right title told no more of Paul in Rome. Acts, it seemed, was incomplete. But Acts, as I see now, is the story of the advance of Christ from an obscure village to the heart of the Roman Empire, and a sub-title for the book could well be, 'He started at Galilee and now He is at Rome'.

Jump forward two hundred and fifty years to see Roman legions, under Constantine, going into a decisive battle under the sign of the Christ; looking back it may well be disputed whether that was not more tragedy than triumph, but it is a long way from Galilee to a Roman army fighting under the sign of the cross.

Come forward about three hundred years, and through the green fields of Kent, holding aloft a cross and chanting sweetly,

see a band of monks, led by Augustine coming to Canterbury. Christ comes to England.

Many centuries later, for we can only briefly glance, see those explorers who tried to find a way to the East. Their navigation instruments were so unreliable that they dared not get out of sight of land, but ever as they crept down and round the coast of Africa they would go ashore, and where they landed they would raise a cross, a feature still recorded in the name of many a headland in our modern maps. Centuries before the Dark Continent had been explored, it had been encircled by the Cross. He started from Galilee!

And so we take our stand in the green county of Northamptonshire and follow Carey to India. We recognize what the Church of Carey's day was slow to perceive, because our sight is informed by the knowledge of ten million Christians in India to-day, but one hundred and fifty years have cried with increasing volume that the Galilean is the Saviour of the world. There is a kinship between the Carpenter's shop in Galilee and the cobbler's workroom in Moulton. They both quivered with a passion for the redemption of men. They both looked out to the ends of the earth.

Some years ago I stood almost bewildered by the immense sight of the millions of tons of crashing water, one of the great sights of the world, the Victoria Falls. Although that sight was unforgettable, I was more moved by the monument of David Livingstone, standing on the one side, for ever looking out over the mighty spectacle, for it seemed to me that as I looked at Livingstone a Voice, as of the sound of many waters, was crying in Darkest Africa, 'I started in Galilee, and now I am here'.

The historical glance must close with the mention of Madras, 1938. History may yet prove that that conference was the most significant, as it is the most promising, fact of the twentieth century. There met at Madras representative Christians from every part of the world, and in Christ, even warring China and Japan found unity. The Archbishop of Canterbury, that great Christian, and most competent leader and observer of our times, based his enthronement sermon on the fact that lies behind Madras 1938 —

the universal Christ and the world-wide Christian fellowship — the one hope of the world. Christ in Carey's India provides the most hopeful conference of our time — 'He started from Galilee, and now He is here!'

IV

Now for a moment let us consider *the fact of the universal Christ and our present Ter-Jubilee Celebrations*. Behind our praise and thanksgiving for the achievement of one hundred and fifty years there lies a deeper cause for joy; we are glorying to-day in the faithfulness of Christ as universal Saviour. Carey and his colleagues in 1792 could not have been positive beyond a peradventure, that Christ would prove to be as much a Saviour in India as in Northampton. That explains the almost extravagant joy that greeted the first convert, Krishna Pal. They believed Jesus to be Saviour of all men, but when they found in an Indian heart an identical experience of Christ's saving grace, they knew that the Saviour in England would also be, and in similar terms, the Saviour of India. We are here to-day to claim and proclaim the certainty of their vision, that Jesus is the Saviour of the world. The Christ of the Galilee Road is the Christ of the Indian Road, and the Christ of the every Road. He is here now rejoicing with us, bidding us again in Kettering lift our vision to the wide world, as He cries, 'I started from Galilee, and now for the whole world, I am here'.

V

That of necessity leads to the final point, the *continuing challenge of this universal Christ*. If 1792 could claim the world for Christ, how much more widely and deeply should we claim it to-day? Ten years ago a book was published that caused considerable comment. It was called *Christ or Chaos*, a composite volume contributed to by many leading personalities in our country, men famous in their own walks of life. Since then we have moved a

great deal nearer chaos than Christ. It is now clear that in every human sphere, not only the religious, but the social and economic, the national and international, that alternative faces us. It is Christ or chaos. Only Christ is left in the arena. 'What shall I do with Jesus, Who is called Christ?' is no longer only a personal question. It is a national question. By the ease and efficiency of world communications, the supreme acceptance or the utter rejection of Christ is at hand. Sir Stafford Cripps delivered the British message and offer to India, even in war-time, in the space of days. Christ is being widely offered and by His nature He never stands indifferent. It is either crown or crucify Him, and the time is short. We must labour as never before, lest the ancient cry of Jerusalem becomes the cry of the world to the universal Christ, 'We will not have this man to reign over us'. The private Christian enterprise of one hundred and fifty years ago has become the crucial world issue of our age. In this struggle we are not spectators but inheritors. We must not fail. We have the message of Christ to the economic, social and international world, but the only way that these fields of human endeavour can be fully redeemed is by making Christian men and women. It is not only by education, better and more just distribution of this world's goods, but by evangelism, the winning of others to Christ, that our chief aim will be achieved.

In the story of Christ walking on the water Mark tells us, 'He would have passed them'. Why? Because He had sent them to the other side and He was going ahead to meet them. He has sent us into all the world. He is on before — ahead of us, we dare not tarry. Moreover, the disciples, as they saw Him pass, cried out for fear, for they thought He was still back on the shore they had left long before. Our fears and failures are because we do not believe our beliefs. He is not back there in a tomb two thousand years old. He started from Galilee and now He is here, walking triumphant upon the very elements that we fear may destroy us. 'Be of good cheer', He cries, 'It is I. Be not afraid.'

VI

But surely there is a remaining aspect of our text. History, the present service, and the future challenge. Yes. But there is *the fact of the universal Christ and the final glory*. 'I saw heaven opened,' cries John, 'and behold a white horse, and He that sat upon him was called Faithful and True, and on His head were many crowns, and His Name is King of Kings, and Lord of Lords.' The armies of heaven follow Him clothed in fine linen, white and clean. Sometimes I think I can see that mighty host. One in the vanguard turns and cries to the following host, 'He started from Galilee'. And a full-throated shout of triumph comes answering back, 'And now, now He is here!'

Van Eyck pictured something of this in his painting that hangs in Ghent, entitled, 'The Adoration of the Lamb'. But when Van Eyck had finished his picture there was something to be added, and down in one corner he painted in his own face. Is yours there? Even then the picture was not complete, for near his own, he painted in his brother's face.

'He started from Galilee and now He is here.' I pray for my own soul, I pray for my own church, I pray for the Christian people of to-day, that we may dare to believe our own beliefs. He started from Galilee, and now, God help us, now He is here, here, and in all the world.

'O, Christ, look into our eyes, that we may drink in valour from Thine own, and speak to this people this morning, speak the only word that can give us courage to obey, speak to our hearts and say, "I started from Galilee — now I am here".'

BAPTISTS AND THE WORLD WITNESS

‘MAKE THE PAST A SUCCESS’

by REV. J. H. RUSHBROOKE, M.A., D.D., LL.D.

I AM here to-day not as a British Baptist, but as President of the Baptist World Alliance, that is to say, as spokesman of the largest Free Church communion on earth. I have long enjoyed the privilege of representing our ecumenical fellowship, in fact from the day in 1920 when, at the call of the Alliance, I relinquished the pastorate. Little did I then dream that nineteen years later my brethren of all lands would at a World Congress confer on me the greatest honour in their gift by calling me to occupy the position once filled by my ‘father in God’ John Clifford, and to become what the Americans picturesquely call ‘No. 1 Baptist’. The task of representing the Alliance during twenty-two years has brought many a thrilling experience. It has meant approaching administrators and statesmen, even royal personages, in the interests of religious freedom, not for Baptists alone, and has included audiences with (among others) King Carol of Rumania, President Masaryk of Czechoslovakia — glad occasions those — and President Kalinin of the Soviet Union — less satisfactory occasions those! But yet more delightful have been the opportunities of greeting particular groups of Baptist people in the name of the world-brotherhood of which they are part — at centennial celebrations of the wonderful ‘Lone Star Mission’ in South India, of the remarkable Assam Mission in North India, and of the opening of Baptist work in China, where Henrietta Shuck of Virginia had landed a hundred years earlier, to die after a few brief years of heroic service. I recall the joy of contact with the Burma Mission, the largest we have in any land, associated with Adoniram Judson, whose name is as deeply graven in the story of Burma as Carey’s in that of India. Yet, thrilling as have been such occasions, I say with utter sincerity that this Ter-Jubilee celebration in Kettering counts for more. Nowhere have I had more pleasure in speaking as a ‘super-national’ Baptist.

The work and influence of Carey extend far beyond the bounds of our communion. I do not forget that fact for a moment or minimize its significance; but it is natural that those of his own faith and order should feel an exceptional interest in the man and should glorify God in him. Here on behalf of the World Alliance of which I am President, I offer to the oldest missionary society in its fellowship the Christian greetings of millions of those who are most closely linked with you in evangelical conviction and outlook, and in loyalty to the simplicities of the New Testament, which are in fact the truly catholic message. Carey in founding your Society led the way in demonstrating that. It is largely due to the movement in which he was a pioneer that Baptist churches are now found in over sixty nations of the earth, and that during the last hundred years the membership of these churches has increased nearly twenty-five fold. I know, of course, that the most notable growth has been in the United States; but even there Carey's influence has not been negligible. Apart from his connection through the Judsons with the opening of the American Baptist Foreign Mission enterprise, we have the reflex action of missions on the home extension in the States, and that mighty personality in Southern Baptist advance, Judson's 'rope-holder' Luther Rice, owed something to his contact with Carey.

Indeed, I make far-reaching claims for the founder of your Society. Study the history of our communion, so far as it forms a continuous whole, that is to say from the opening years of the seventeenth century, and it is difficult to escape the conclusion that the greatest figure in world influence is Carey and the most decisive event that which took place in Kettering in 1792. That year is a dividing line. In my judgment Baptist history during the last three centuries falls into two main sections, and the headings should be 'The Pre-Carey Period' and 'The Post-Carey Period'. Before 1792 Baptist churches strictly so described (I do not forget that there were also surviving 'Anabaptist' elements, especially Mennonites) were substantially English-speaking. The hundred and fifty years whose conclusion we celebrate to-day have extended

them to the Far East and Africa, to every land of Europe except Albania, to the Spanish-speaking and Portuguese-speaking republics of South America. How many are they? Twelve and three-quarter millions of registered and reported church members: how many more if Russia could report! A great communion — indeed, much larger than the Anglican! That is not a matter of boasting, but a simple record of sober fact. God has wonderfully multiplied us and used us as His instruments for the extension of New Testament Christianity in the earth. Carey under God was the leader in a movement one of whose results is that the Baptist communion no longer appears as the idiosyncrasy of a particular race, but has made a world-wide appeal and evoked a world-wide response — has in fact demonstrated its true catholicity. That is what he means to our people throughout the earth who join with you in this season of thanksgiving. That is in fact why a Baptist World Alliance had to be called into existence — to manifest the unity in Christ of these scattered millions of our faith and order.

II

We are to hear addresses this afternoon on 'Beginnings'. Proverbial phrases come to our minds. 'Well begun is half done' — a half-truth, for many a good beginning has aroused an unhappy satisfaction that has hindered completion. 'It is the first step that counts' — another half-truth, for the further steps, when the first flush of enthusiasm has faded, are too often flagging and uncertain and the journey is left unfinished. I suggest that not only the stories we are to hear this afternoon, but the whole of the events of these one hundred and fifty years, fall under the category of 'beginnings'. There is no halting-place in Christian service. Luke wrote a 'treatise' concerning 'all that Jesus *began* to do and to teach, until the day in which He was received up'. He wrote a second treatise which we call 'The Acts of the Apostles'. That was not his title. If he had given his own title it would have been 'The Acts of Jesus (continued)', for he tells of what our Lord went on to do through those in whom He lived.

But the book of the Acts still left the tale incomplete. Every landmark attained is but a point of departure. Each generation has to be won by and for Christ; and the unevangelized millions — still the vast majority of the race for which He died — offer a perpetual challenge. We look to the pioneers and their successors who have preceded us, and we are constrained to say: 'These all died in faith, not having received the promise . . . God having appointed some better thing concerning us, that apart from us they should not be made perfect.'

As I sought for a word to add to the greeting I bring this afternoon, a phrase suddenly gushed up from the depths of memory. It is the title of an address that years ago someone delivered somewhere. Who he was or what he said I do not know, but his subject was: *Our duty to make the past a success*. That idea might well form the supreme appeal of this anniversary year. For the noblest efforts of the fathers are doomed to failure if the sons shrink from their responsibilities. The heroes of freedom win their victories; but if they are followed by those who lack the courage to defend and to extend their gains, all is lost — the heroes have failed, and their decadent successors bear the shame of the failure. Think of the missionary enterprise in that light. How much which the past has bequeathed consists but of beginnings, calling for continuance and completion! The messenger of Christ passes into a new country. Its rude language has to be mastered and reduced to writing. The Scriptures have to be translated, and often the terms needed to express Christian ideas are not to hand; the language must be enriched in use before it is an effective instrument. Preaching stations have to be established, the confidence of suspicious peoples won, the difficulties of climate overcome.

III

Beginnings! Take less primitive peoples. Think for example of the India in and for which Carey laboured. What was his translation work but a laying of foundations for evangelization? What is Serampore itself but a base for a vast campaign? All that has

been accomplished in India or China confronts us with a call to carry on. More than has been done remains undone. An Arthington Fund is offered; the faith of one generation accepts the challenge and enters into new fields. What if the next generation prove stingy, unadventurous, sceptical? Then the past is doomed to failure. The task of winning the world for Christ demands not merely the co-operation of all the contemporary Christian forces; it demands a unity of purpose and direction, a continuity of effort, through successive generations. Those who have 'had witness borne to them through their faith' are not in respect of their work made perfect without us. If we fail the disaster is not ours alone, it involves them. 'On this rock' — the rock of the man confessing and venturing all — 'I will build My Church'; but unless others follow in confession and venture the living stones of the temple are simply not there. The foundation lacks the superstructure; the Church cannot be built. In that sense the Church can never dispense with an apostolic succession!

Surely if we believe in God, and therefore in the victory of His purpose, we must look for an ever-increasing wealth of spiritual experience and power. We are not isolated units; the generations are organically linked one with another. The Divine Spirit that has enriched the past, giving deeper insight into the mind of Christ, enlarging men's conceptions of the sovereign love of God, and furnishing new evidence of His effective working, justifies a confident hope. Progress is not automatic and inevitable — such an idea is to-day utterly discredited; but the experience of faith confirms the word of Tennyson,

'Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the
suns'.

Not without our surrendered will, the submission of ourselves to be fellow-labourers with God, may we cherish confidence in the future of missionary or any other service for God and man. The Eternal uses the succession of the generations for His great ends; and He has cast upon us the responsibility of so using the resources of His all-sufficient grace that we shall carry on towards

perfection the work of Carey and Fuller, of Knibb and Grenfell and Bentley, of Timothy Richard, and of all other heroic men and women whose exploits we recall in this great year.

I once read of an American father who introduced his small son to a famous soldier. He wished the boy to have an impression of one of his country's heroes as an uplifting and helpful memory in coming days. The general looked at the child, and placing his hand on his shoulder said, 'I am glad to see you, Charlie. I hope you will grow up to be a man, a good man, a better man than your father'. 'Quite right, General,' exclaimed the father, 'if he isn't better than I, *both of us will be failures.*' Yes, our slackness is not simply our loss and shame; it is the defeat and disappointment of the saints who have gone before. It is the chilling of hope for the future, but also the frustration of the past. We must realize ourselves debtors by all we have received of noble example, and trustees of a heritage which we highly resolve shall pass on not only unimpaired but enlarged. With the help of God, we will register our vow to 'make the past a success'.

THE BEGINNINGS

by REV. ARTHUR DAKIN, B.D., D.THEOL.

IN speaking of the beginnings I could hardly do anything more effective than tell the story simply in its detail. For it is a good story with great power of appeal. Time, however, does not permit of this natural approach to the subject. Hence I limit myself to pointing out some of the salient facts.

I

First, I would emphasize that *Carey was a man open to the influences of his time with a mind hospitable to the new thing that was then emerging.* That new thing was nothing less than the world. The world had just been discovered, so that men for the first time were becoming conscious of it. Carey had an uncle who had been in Canada and

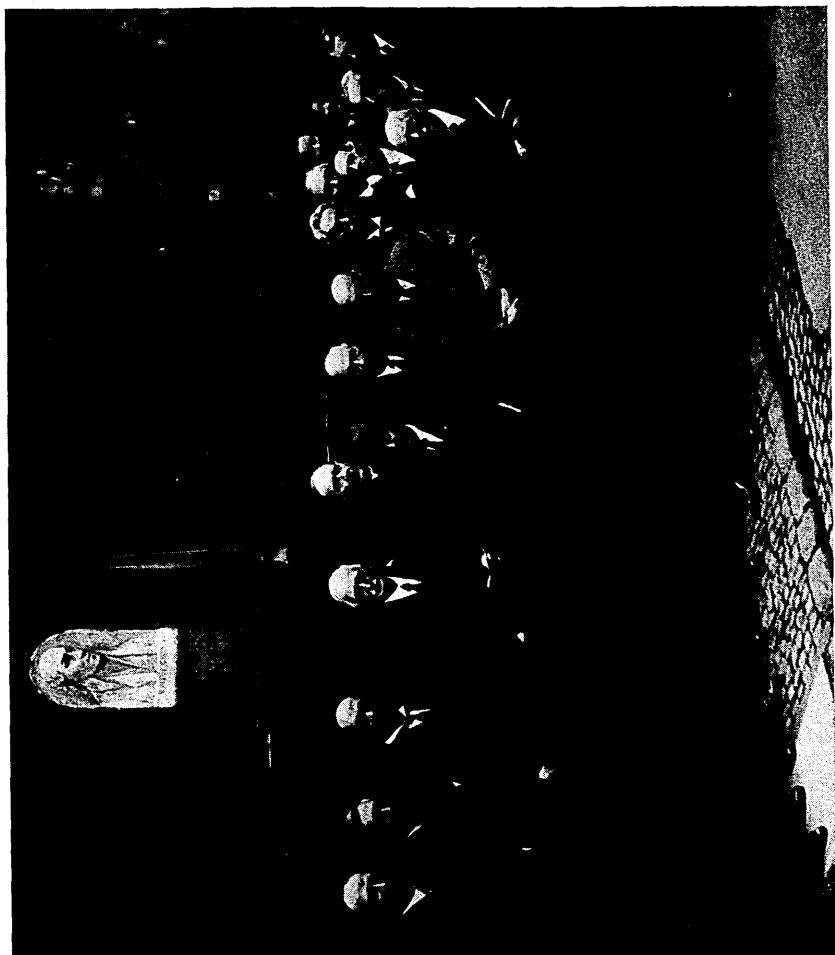
who thus brought the thought of the world right into the heart of the little community of Paulerspury. Captain Cook had completed his voyages and published his narratives. Everybody was reading them — the most entertaining books of the day. Hence men came to see the world much as we see it to-day and they looked upon it with all the thrill of a new discovery. Many of course shared this world-consciousness with Carey, but not all by any means with the same effect.

Why was it that the state of the world burnt itself into Carey's brain till it became an obsession? We don't know, for the inner secret of a man's soul is his own possession and even he himself cannot always say with certainty exactly how God dealt with him. But one thing we do know — Carey took pains to see. He fashioned his globe; made his map; charted the religions of the isles and continents. In a word, he let the facts sink into his mind, took time to let them make their impact, got hold of them and let them get hold of him. There is an interesting sentence in the account of the call of Moses in the book of Exodus. It says that Moses turned aside to see the burning bush. Then comes this — 'And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush' (Ex. iii. 4). This surely is the only kind of man that God can call. And Carey was such, so that when God saw that he turned aside at his shoemaker's bench to see the great wide world, God called him and made him the creator of the modern missionary movement.

II

Then with this world-consciousness there was in Carey *a mind equally hospitable to Christian truth*. He was equally preoccupied with the word of God.

He had little schooling and no university education, but there was never any question as to the quality of his mind. Later he became professor of languages at Fort William College, the government institution at Calcutta, and also the founder of his own college at Serampore built to reverse in some degree the incident of the Tower of Babel. He evidently had a bent for



UNVEILING OF PLAQUE OUTSIDE CAREY'S COTTAGE, HARVEY LANE, LEICESTER

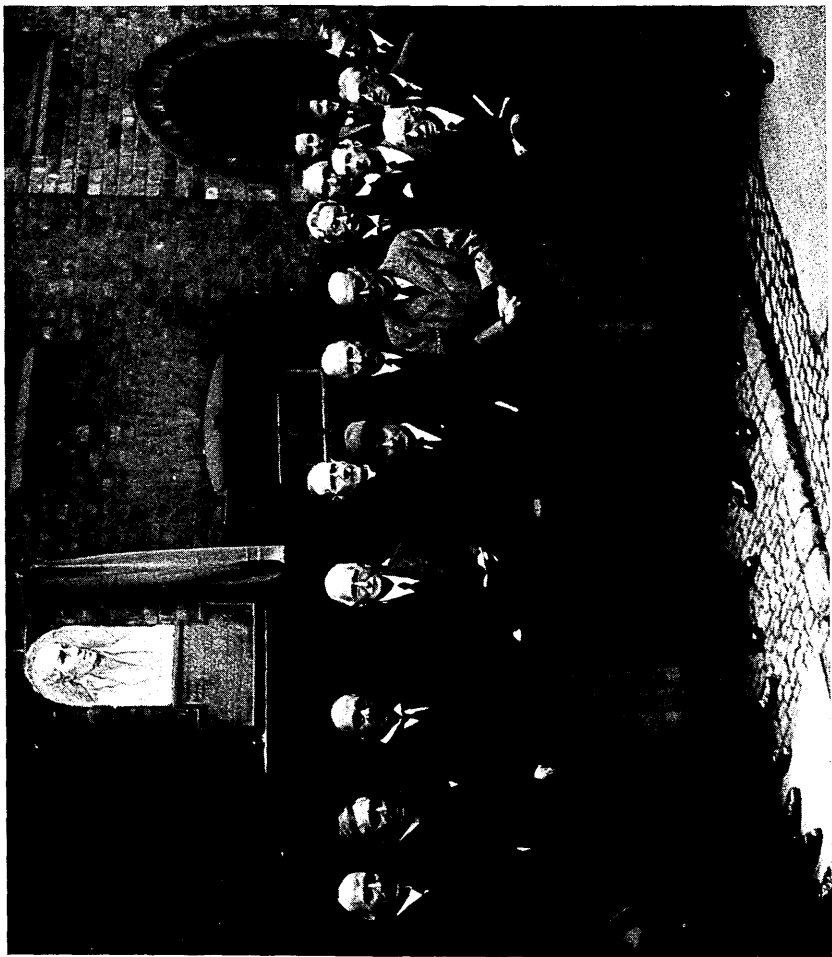
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languages. But notice how he started the study of languages. It was the better to understand the Scriptures. So he taught himself Latin, Greek and Hebrew. There was in the denomination at the time a fine tradition of learning in this respect. The Bristol Baptist College had been founded years before in order that men training for the ministry should be grounded in 'the original tongues', and a man like Sutcliff could give the beginner Carey a Latin grammar without it being thought an unnecessary or a strange gift. Thus Carey took it for granted that his business was with the Bible. He read it, read it in Hebrew and Greek, read it in English. And he was a simple mind who thought that the purpose of reading it was to take notice of what it said. In it he found the word, 'Go ye into all the world and preach the Gospel to every creature' (Mark xvi. 15).

Thus if he found the world in Cook's *Voyages* and got mightily interested in it, he found the world again in the words of Christ. So he came to his conclusion — it is a command, it was given to the Church, it has never been withdrawn or abrogated, it must be obeyed.

Thus the B.M.S. was called into being by insistence on a plain command of Christ, and the crust of a hard-baked theology was broken by an act of obedience. Carey was not long in finding that, as usual, with the command went a promise, 'Lo, I am with you alway, even unto the end of the world', but it was the command that bit into his brain first, though he reversed the order in his famous sermon, 'Expect great things from God; Attempt great things for God'.

III

Further, as Carey saw it, *it was a command to Christendom*. Hence he determined to get formed a society and by that he meant the whole denomination. He was no lone Christian, moody and brooding in the hedgerows of Northamptonshire. Nor was he seeking merely to send a few missionaries to the heathen. What he visualized was a missionary Church, nay, a missionary Christendom.

His catholicity is really remarkable considering the time in which he lived. In the *Enquiry* he appeals to the whole Protestant world. As you know he later anticipated in idea the ecumenical missionary conference and, when he came to establish Serampore, he rested it on a very broad foundation. But he saw clearly that the practical step at the moment was to get each denomination to found its own society. Hence with his mind embracing all Churches, he laboured to convert and convince his own. Thus he simplified the issue. His mind was *Do what you can and do it now*. There was an urgency about his spirit reminiscent of New Testament times, and if in considering the beginnings we marvel first at Carey's vision, next we marvel at his sane practicality.

Then, of course, *his persistence*. The long years of prayer and cogitation: the writing of it in a book — no small feat for a man in Carey's position: then the many talks to persuade his brethren. He must have been a good talker at least on this topic.

We do right to give praise to the men who took up the idea and stood with him — Fuller, with his great organizing ability and massive loyalty; Sutcliff with his call to prayer; Pearce with his devotion; and Ryland with his great learning and solemn stateliness; not to mention the smaller men who, in spite of their obscurity, nevertheless, for their faith and faithfulness, have their place in the story. But after all the chief honour is Carey's. His was the vision. Also it was his irrepressibility, his persistence, that got the thing done.

The same spirit of drive went to India and was ably backed by Ward and the Marshmans. But note it was the same Carey. Neither climate nor age could quench the indomitable spirit. The same dogged perseverance and gardening-patience, waiting years for the opportunity and never doubting that it would come, waiting seven years for the first Hindu convert but always believing that God's grace would ultimately prove stronger than Indian caste. And what of the long drawn-out patience for that miracle of translation? It is interesting to note that not even India could contain him; Serampore is to be the light of the East, even including China. Always it is the world, the world for Christ.

IV

And in it all as you know *he gave a programme for nineteenth-century Christianity*. He planted the idea not only in the Baptist denomination but in the heart of the Protestant Church. He lived to see some twenty-six societies formed in Europe and America.

He thus has his place among the truly great leaders of the Church — Paul, Gregory the Great, Boniface, William Carey. Of Gregory the Great, who sent Augustine to Britain, it has been said that he planned the missionary campaign as a Roman emperor might plan the conquest of a distant province. Of Carey it could be said that he taught the modern Church to plan with courage and deliberation the conquest of all known lands for Jesus Christ.

The Saviour of the world! Carey is one of the few Christians who have taken the words literally and built their lives upon them.

It is no little thing we think that this man, raised of God in what can rightly be described as a fateful moment of world expansion, was a Baptist. It seems almost, as it were, to regularize our denomination, if that is necessary. I mean nobody can take William Carey from us. Whatever its peculiarities, the denomination has been owned and acknowledged of God.

E. A. Payne, in his excellent book *The First Generation*, quotes a letter of advice which Carey at the age of sixty-two gave to Lacey, one of the younger missionaries. 'Remember three things', he writes, 'First, that it is your duty to preach the Gospel to every creature; second, remember that God has declared that His Word shall accomplish that for which it is sent; third, that when He pleases, He can as easily remove the present seemingly formidable obstacles as we can move the smallest particles of dust.' These words might well be set up on the walls of the new mission-house when it is built. They give the soul of the man, the secret of his success and, indeed, they utter the spirit in which all missionary activity must be done.

THE CONGO MISSION, 1879-1942

by REV. THOMAS POWELL, B.A., B.D.

THE corresponding address fifty years ago was given by Dr. Holman Bentley. He had a right to speak. Your speaker this afternoon has only one qualification. He has been privileged to see for himself what great things God has done in Congo by men who went out for the sake of the Name.

I

Towards the close of 1911 I arrived at Kimpese to take up my appointment on the staff of the Training Institution which had been founded by American and British Baptists three years before. The date is significant, for it is approximately midway in the story of the Congo Mission. On the day after my arrival an impressive welcome meeting was held in the corrugated iron building which served as chapel and classroom. The congregation comprised men, women and children. Some were workmen. Others had come from neighbouring villages and, after prayers, would seek the help of our doctor. But the larger part of the congregation was made up of students preparing for the ministry, their wives and children. There were thirty-three students from stations of the A.B.F.M.S. and the B.M.S. Some of these had been educated in station schools; all had served as teacher-evangelists. In character approved, in service tested, they were gathered from all parts of the Lower area to be trained for the work of the Christian ministry.

The service was conducted by venerable George Cameron. Hymns were sung in Kisi-Kongo. An appropriate Scripture passage was read from Dr. Bentley's translation of the New Testament and the assembled congregation joined in the prayers.

In that gathering you have the evidence that the Church of Christ had been firmly established in the Lower Congo. And at

Stanley Pool, Bolobo, Upoto, Yalamba and Yakusu, on the Upper River, our work was in full swing. The Scriptures were being translated into seven African languages. Christian hymns were being sung. Single women missionaries had settled at Wathen and San Salvador. Drs. Gamble and Girling were making reputations at San Salvador and Bolobo respectively, though their hospitals had not yet been built. On all our stations children were being educated. Printing presses had been installed in two centres. It is a story of achievement that will find a permanent place in the records of the Christian Church. And it had been done in thirty-two years.

II

To appreciate the significance of this achievement we must go back to 1879 when, encouraged by Robert Arthington, our Society sent out Comber, Bentley, Hartland and Crudgington to pioneer in darkest Africa. They had to find their way into the interior. The people were not always friendly. It is a mistake to think that in the early days missionaries were welcomed as was the recruit in 1911. One of our best Kimpese students, now the successor of Nlemvo in the leadership of the Church in the Wathen area, came from a town which overlooks the spot where the Makuta people wounded Comber in 1879. Years later the *Peace* was fitted with protective screens which could be let down when a hostile attack developed. Bentley is reputed to have said that the natives were quarrelsome, suspicious, greedy and selfish.

But the greatest problem of the missionaries was the spiritual darkness in which the Congo people lived. They believed that they were under the domination of spirits which controlled life in every aspect: witchcraft was practised; ordeal by poison was frequently administered; secret societies existed which had a degrading influence; and it would appear sometimes that wives and slaves of a dead man were buried with him.

And the languages of Congo were unknown.

III

It is fitting that we should, this day, more fully consider the amazing achievement of the Mission in little over thirty years.

To our early missionaries must be given credit for the part they played in opening up the country. George Grenfell and his colleagues rendered great service. The story of the *Peace* is thrilling. It was constructed in England in sections the size of which was limited by the weight a man could carry. The seven hundred and fifty loads were carried two hundred and fifty miles from Matadi to Stanley Pool, where Grenfell himself superintended the reassembling of the boat. For many a day she lived to be used by the pioneers in their forward movements.

And they won the confidence of the people. Through Comber's eyes we have been allowed to see the picture of Bentley in the early days, not washing the feet of fellow disciples, but dressing filthy sores on the feet of San Salvador natives. It was by moving service, which bore the stamp of their Master, that the heart and affections of the African were won.

Fifty years ago, at the Centenary Meetings, George Hawker spoke on the cost of missions. The Congo Mission was costly. In the first ten years no less than twenty-two members of that heroic little band laid down their lives, some of them after only a few weeks' residence in the country. Of all of them it can be said, 'They counted not their lives as dear unto themselves'.

Brave apostles of the Lord Jesus! What courage they had! What faith! In the early days there was a time when there were only six men on the field to man five stations. And they made their plans to plant three more! Sometimes they were lonely. Occasionally they wondered if they really had the backing of the Home Church. Why did recruits tarry? And was a penny a week adequate giving from Christians who believed that the Gospel is 'the power of God unto salvation'? They went out with their load of seed and planted, sometimes amidst weeping, often in weakness, and they gathered a load of sheaves. Yes, God gave the increase. In 1911 there were upwards of three thousand

baptized believers attached to our Mission, and between three hundred and four hundred teacher-evangelists supported entirely by the indigenous Church. To-day (1942), the baptized believers number thirty thousand and two thousand three hundred teacher-evangelists are at work. At the close of 1911 Kimpese students numbered thirty-three; in 1941 there were one hundred and two from three co-operating Missions.

Great things hath the Lord done whereof we are glad.

IV

To the carrying on of their work we are committed. W. B. Frame has written concerning Bentley:

4 His vision went far beyond his own day. He could visualize a great Congo Church and a country that would be developed by co-operation with the white races to bring enrichment to the nations of the earth.

Amazing commercial advances we have witnessed. In a recent number of the *Geographical Magazine* a writer has claimed that the Congo basin is capable of supplying a large part of the food and raw material needed by the population of the earth. The present and prospective development of Africa creates a problem, and it is imperative that right relationships shall be established between the people of Congo and other races. It cannot be the will of God that the African should be exploited for profit by other people. And, surely, we must be on the alert to prevent the growth of 'racial discrimination' such as is witnessed in other parts of Africa to the discredit of the British people. Moreover, this commercial development is bound to affect the structure of Congo life. Tribal customs, loyalties and restraints are disappearing. A new way of life is emerging. And never was there a greater need for interpreting the way of Christ to meet the needs of Africa.

That leads us to consider the other part of Bentley's vision — the Church of Christ in Congo. This is our goal. It is possible, and even probable, that the organization of the Congo Church will be

of a different pattern from that to which we are accustomed. But whatever the pattern, we look for the day when the Congo Christians will undertake full responsibility for the Church in Congo. To this end all our work should be planned. In every area our missionaries should be advised to seek men and women of spiritual gifts and prepare them for higher training for the work of the ministry. Whatever is left undone this must not be neglected. We have decided that part of the Celebrations Fund allocated to Congo shall be used to establish institutions for training teacher-evangelists in Angola and the Upper River area. And alongside this training work must proceed the effort to spread Christian knowledge by the provision of Christian literature which has not been adequate.

Comber gave the Mission its watchword, 'The Congo for Christ'. It was the inspiration of the pioneers. Their vision we have seen. To carry on their work we are called. And we know that if we, in our day, have faith which matches theirs, the time will come when Congo shall belong to Christ. In the early days of my residence in Congo one of the earlier missionaries often recounted the story of the beginnings. He said that the missionaries were fully occupied. Sometimes, he confessed, he was so fatigued that he was tempted to neglect prayer. With his hand on my shoulder, he said, 'However busy you are, don't neglect prayer'. And that is an authentic message from one of the pioneers which to-day I pass on to all workers and supporters of the Baptist Missionary Society.

KNIBB AND FREEDOM

by REV. S. W. HUGHES, D.D.

KNIBB and Freedom is the title of an indelible chapter in human solicitude and achievement. A short life of forty-two years is made historic and immortal by enforcing the human implications of the Fatherhood of God. God the Father made Knibb dynamic on behalf of slaves. Theological judgment made Knibb the Slaves'

Attorney-General. God made him a convincing advocate of freedom. Knibb's dedication to his great task was solemnized by the death, in 1824, of his brother who was a schoolmaster missionary in Jamaica. The unflagging passion of his dedication was maintained in contact with the coloured victims of ruthless trade exploitation. Centuries of slavery had rooted its traditions in commerce, politics and religion. Knibb and his little group achieved the emancipation of the slaves against this trinity of tyranny because they made the Christian doctrine of the Fatherhood of God the basis of their plea on behalf of the slaves.

I

Spain and Portugal were pioneers in this cruel traffic in the fifteenth century. In the year 1517, there is given the first recorded cargo of slaves to Jamaica, Columbus having discovered the island in 1494. Note the significant term 'cargo of slaves'. How ironical, too, that the discovery of America dated the increase of this nefarious traffic. In 1562 England led in the slave traffic and turned her sea power into oceanic devilry. In the year 1562, John Hawkins sailed from America to buy slaves in Africa for sale in the West Indies. Queen Elizabeth knighted him for his success. Diabolism achieved the irony of naming his ship *Jesus*, and the crest of Sir John Hawkins became a manacled negro.

The Treaty of Utrecht gave Great Britain a monopoly of the slave trade for thirty years from 1713. Bancroft, on high authority, claims for one century before 1776 that 3,250,000 negroes were torn from Africa by Great Britain and exported to the English, Spanish and French colonies. It is estimated that 250,000 of these slaves perished in the Atlantic. 'The horror of the middle passage' implies unspeakable suffering in transport. The slaves were chained between low decks in filth and disease. The dead were often linked to the living. Each morning corpses were thrown into the sea.

Whittier's poetic satire gives some idea of the hideous cruelties that were enacted en route.

'All ready?' cried the captain;
'Ay, ay!' the seamen said,
'Heave up the worthless lubbers —
The dying and the dead.'
Up from the slave-ship's prison
Fierce, bearded heads were thrust;
'Now let the sharks look to it —
Toss up the dead ones first!'

Hark! from the ship's dark bosom,
The very sounds of hell!
The ringing clank of iron —
The maniac's short, sharp yell!
The hoarse, low curse, throat-stifled —
The starving infant's moan —
The horror of a breaking heart
Poured through a mother's groan.

As an indication of the degraded state of mind which was developed in slave traffickers, think that they came to speak of '10,000 tons of negroes', '4,800 Indian pieces', and so utterly remote to the Christian conception of a slave's life had slave values become that Lord Chief Justice Holt and eight other judges declared negroes to be merchandise. Statutes in George II's reign, 1749, declared the slave trade 'very advantageous to Great Britain'. Such data confirms the view that Knibb and his fellow pioneers could only hope to be triumphant against the wiles of the devil — sometimes working through religious leaders, Parliament and judges — as they kept their theological conceptions clear in their human advocacy. Then Knibb had to face mission house officials who were somewhat timorous and hesitated to fight the evil which their New Testament religion condemned, but with conscience, reason and feeling under theological control, they declared with Whittier, that 'slavery is a system glutted with crimes against God and man'.

II

The words which Lowell addressed to Wendell Phillips are applicable to Knibb.

He saw God stand upon the weaker side
That sank in seeming loss before its foes;
Many there were who made great haste and sold
Unto the cunning enemy their swords.
He scorned their gifts of fame, and power and gold,
And underneath their soft and flowery words
Heard the cold serpent hiss; therefore he went
And humbly joined him to the weaker part,
Fanatic named and fool, yet well content
So he could be the nearer to God's heart
And feel its solemn pulses sending blood-
Through all the widespread veins of endless good.

We remind ourselves of the contrasted implications that lie hidden in the words slavery and freedom. Slavery meant:

- (a) driven and tortured bodies, with a compulsory birth rate to meet the commercial expectations of slave masters. Thus the slaves were kept as uneducated serfs and breeders.
- (b) The slave had no legal rights. Husband, father, brother were without power in law against the violaters of mothers and sisters.
- (c) Worship was a punishable offence. This specious penalty suggests a fear of enlightenment, culture and redemption for the slave through Christian knowledge.

Slaves were regarded as the soulless chattels of their masters. 'Merchandise!'

In freedom slaves were acclaimed to be the children of God. Thus regarded, England finally heeded God's advocate for slaves, and on August 1st, 1838, 800,000 negroes were liberated. In the solemnity of their emancipation ritual, 'a chain, a whip, an iron

collar, etc., were buried in the Suffield Street Schoolroom, Jamaica'. The benefits of freedom were positive and cultural. Ex-slaves developed domestic ideals in the light of their Christian citizenship and we are told that by 1844, 19,000 ex-slaves were owners of freeholds. The negroes proved themselves worthy of freedom. Their emancipation was achieved without a single offence against white people by one of the 300,000 Africans in Jamaica at the time. In this connection, we give the following tribute in another realm by Dr. Stanley Jones:

To-day I met one of five brothers — a minister, in a prominent church, another a teacher, another a Y.M.C.A. Secretary, another a college student, and one the physical director of a large College. The father of these five intelligent, useful and honoured sons was an outcaste of India, the lowest of the low. In one generation the father came from that depth to the moderatorship of a great denomination, and of him one missionary said: 'We could better afford to lose any five missionaries from our ranks than that one man.' For twenty years he was the honoured chairman of the municipality where he had been an outcaste boy. Several times he had tried to resign but they would not let him go, saying, 'You are the only man both the Hindus and Mohammedans can trust in this city'

Knibb's crowning argument was spoken in the following significant words: 'I plead for liberty to worship God on behalf of Christian slaves.' Slaves for whom Christ died were set free by England. Other nations followed, as nations will follow this England if she be true to the New Testament conception of human life and feeling.

III

Freedom is an eternal necessity to God and man that God's purpose in man may be fulfilled with justice, and with moral dignity leading to divine immortality. The following lines have relevance on this great subject of freedom:

Be not too sure
 Your freedom will endure
 Unless ye watch and guard your treasure well:
 While ye are sleeping or are busy getting
 Some giant may arise
 Some emissary of the powers of Hell —
 And in an evil hour
 Grasp at imperial power
 So shall ye fall from your once high estate,
 The humbled victims of avenging hate,
 Freedom disconsolate; the Nations disappointed,
 Democracy a myth, Hope mourning her anointed,
 Tyrants rejoicing with unfeigned delight,
 God's face averted from the hateful sight;
 And over all — the legend: Ichabod!
 Ye cannot worship Mammon and serve God.¹

OUR ENTRY INTO CHINA

by REV. H. R. WILLIAMSON, M.A., B.D., D.LIT.

I PROPOSE dealing with my subject under three heads, in three sections: Historical, Geographical, and Psychological.

I

History. Our entry into China is usually dated 1859, with the acceptance by the B.M.S. of Mr. H. Z. Kloekers, who came from the American Baptists in South China, and Mr. C. J. Hall, who had been on the staff of the Chinese Evangelization Society. But our Baptist pioneers began their labours on soil which for more than twelve hundred years had been sown with the Gospel seed.

When Messrs. Shorrock and Morgan first went to Shensi in 1891 they found there the famous Nestorian tablet which records

¹ Dr. N. Dodge in *Christus Victor*,

the arrival, in the year 635, of Alopen, the first Christian missionary of whom we have authentic account. For some two hundred years this movement spread widely to the more important centres and gained a considerable following.

The Jesuits exercised a remarkable influence at the Chinese court from the sixteenth to the eighteenth centuries. A Cathedral and other churches which still survive in Peking remind us of the colossal labours of those great Roman missionary-scholars, Ricci, Schaal and Verbiest. During that period the Roman Catholic Church was widely established. Bishops were appointed to thirteen provinces, including Shantung, Shansi and Shensi.

Protestant missions began in 1807 with the arrival of Robert Morrison, who, after twenty-five years of devoted service, spent mostly in translating the Bible into Chinese, could claim only ten converts. American Baptist pioneers like Schucks and Dean, when they began work in 1835, had to buy two Chinese children with whom to begin their first Christian School. Now there are thousands of young people who come voluntarily to their schools; 70,000 church members are on their roll, whereas there were only fourteen members in all China when they arrived.

From this hasty review it will be seen that our first missionaries, when they started work in China in 1859, not only had the whole Bible in Chinese: they also had twelve centuries of missionary history behind them for their guidance.

Looking back to the early years of our own Mission in China and observing the principles upon which our pioneers went to work, I think they had learnt well the lessons of the past.

They learned from the final failure of the Nestorians the perils of Syncretism; that while it was right to seek and acknowledge all that was good in other religions, it was absolutely essential to preserve the distinctive and unique character of the Christian revelation. They learnt from their Catholic forerunners the danger of depending too much upon foreign leadership, and the need for developing the indigenous Church; they learned particularly from the Jesuits not to confuse Western science and civilization with Christianity, and the peril of depending too much upon

the fickleness of Court favour. And surely as they contemplated the distressing controversies of the Jesuits, Franciscans and Dominicans, which contributed greatly to the banishment of all missionaries from China in 1724, they heard the words uttered in 1706 by the great Emperor Kang Hsi ringing in their ears: 'Those who have already embraced your religion, perceiving the perpetual conflicts that reign amongst you, begin to doubt its truth and others are rendered every day less disposed to embrace it. For myself I consider you to be persons who are come to China not to establish your religion but to destroy it. If it should come to nothing, you can only impute the failure to yourselves.'

No wonder our missionaries from the start of their work were keen on presenting a united Christian front to the heathen world.

II

Geography. I fear that this will of necessity embrace some historical references, so we will call it our Historical-Geography chapter.

In broad outline the story of our B.M.S. entry into China, geographically speaking, is of a gradual advance *inland* — from the eastern seaboard to the Tibetan frontier in the far west. It starts from Chefoo on the coast, passing through Shantung, Shansi, Shensi, names of provinces with which we have been long familiar, but more recently through provinces with names that are strange to us, Yunnan, Kweichow and Sikang.

As our story opens we find our first missionaries at Chefoo on the Shantung coast after some preliminary experience at Ningpo, Nanking and Peking.

They remained at Chefoo from 1859 to 1875, and there were reasons for that. The modern entrance of foreigners into China had practically to be *forced* — either at the cannon's mouth or at the point of the bayonet. Not the most promising beginning for missionary enterprise!

Robert Morrison could not gain free access to China at all during his lifetime. He spent his missionary life either in the foreign

trade cantonments at Canton, or in the Portuguese colony of Macao. It was not until 1842, after what is termed the Opium War, that Hongkong was ceded to Great Britain and five ports were opened to foreign residence. That enabled Protestant missionaries to start their work in China proper, but they were confined to these ports and not allowed to travel freely inland. It was not until another war had been fought and the treaty of Tientsin framed in 1858, which opened up twenty-two ports to foreign residence, that the area of missionary opportunity was materially extended. Clauses were inserted in this treaty claiming and conceding the right to propagate Christianity and providing for the protection of Chinese converts. A bit of history, which does Europeans little credit, is connected with this latter treaty, for we are told that the French translators clandestinely inserted into the Chinese copy extra clauses permitting missionaries to purchase land and property in the interior.

Our B.M.S. missionaries, while accepting gratefully the privileges of free propagation of the Gospel and the protection of converts which this treaty afforded, refused to take advantage of this trick and remained in residence at Chefoo until 1875, when the issue was legally clarified and they were allowed to travel and preach and reside anywhere. Unfortunately, however, even this extension of missionary privileges was claimed among other 'rights', as a consequence of the murder of one of our Consuls, Margary, on the Burma-Chinese border.

We sometimes wonder why our missionaries remained so long at Chefoo, but the reason, as will be seen from the above account, is entirely to their credit.

In those days Chefoo was not the most desirable place in which to live. The Chinese city where our pioneers first resided is by no means a health resort even to-day. Our children who were at school there ironically called one particular place 'Eau de Cologne valley' — a particularly noxious spot where the effluvia from the silk filatures passes through open sewers to the sea. No wonder therefore that of our eight missionaries of that early time two, Hall and Laughton, died; three others, Kloekers, McMeahan and Kingdon, were driven home by ill-health; two others resigned, and

by 1875 only Timothy Richard was left. He was a strong man in more ways than one! However, I discovered that after a while he moved from the noisome city of Chefoo to the bluff, three miles across the bay, where more healthy breezes blew.

But in the year 1875, Richard decided to leave, to the care of other missionaries remaining on the fringe of the country, the fifty converts who had been gathered, and plunged into the vast hinterland of which little was then known, and that mostly forbidding. He set out for T'singchowfu in Shantung province (which he had previously visited), alone, and yet not alone, for Christ, his never-failing Companion and Guide, was with him, to found the Baptist Inland Mission. For that is what it has remained ever since. Richard shared the zeal of the earlier bands of C.I.M. missionaries, 'to plant the shining Cross on every hill and in every valley in China'.

In the following year 1876 he was joined by Alfred Jones, an Irishman. So these two great men, and *great* they were in every sense of the word, settled down to lay the foundations of our Chinese Church. Each of these pioneers had different gifts, and each in his way rendered as distinctive a contribution to Christ's cause in China as that rendered by our great pioneers in India.

Timothy Richard seemed to embrace in his character all the distinctive Chinese virtues; he was benevolent, just, considerate, well-informed and trustworthy. These qualities were exercised throughout fifty years of really remarkable service to China and to Christ's Kingdom, in the work of relief and enlightenment, in the promotion of understanding between China and the West, in his sympathetic approach to the mind of those who had different religious views from his own. These efforts, characterized as they were by humble-mindedness and passionate devotion to His Lord, have made the name of Li Ti Mo T'ai (Timothy Richard) a household word in China to-day, amongst the highest and the lowliest in the land.

Alfred Jones, though not so widely known, is honoured and beloved throughout Shantung for the wonderful way in which he set about the organization of the Chinese Church. He brought not only a warm devoted heart to this task but a really good

brain, business acumen and outstanding organizing genius. As Mr. Burt says: 'The developed Church in our Shantung Field to-day, with its self-supporting pastors and its Church Councils, is in the main the child of Jones' brain, and the living memorial of his great heart.'

But Jones was by no means behindhand in other ways. He made one of the first experiments of applying the Gospel to economics inside the Church in China by starting weaving factories for the Christians. In his understanding of Chinese religions and in relating Christianity to them, he was second to none. The best statement on that subject I know came from Jones' pen.

Richard and Jones were succeeded by a number of fine missionaries, like J. S. Whitewright, S. Couling, J. P. Bruce, Frank Harmon, E. C. Nickalls, E. W. Burt, Dr. J. R. Watson, Dr. T. C. Paterson and the Misses Kirkland, Simpson and Aldridge.

The first baptisms which took place in 1876 were of a local weaver and his wife. But the work advanced so rapidly and successfully that at the outbreak of the Sino-Japanese war in 1937 there were seven thousand members of the Shantung Church, well organized and with very capable Chinese leadership.

Shortly after Richard's arrival in Shantung a serious and widespread famine broke out in North China. It was particularly deadly in Shansi, where it is estimated that no less than 5,000,000 deaths occurred between 1877 and 1879. Preliminary surveys had been made by Mr. J. J. Turner and Mr. James of the China Inland Mission, and large funds subscribed in England which were later entrusted to Timothy Richard, David Hill and Joshua Turner. The Shansi Church was erected on this foundation of mercy and sacrifice, and to this may be largely attributed that blending of the spirit of dependence with the glorious spirit of Christian martyrdom which has characterized our Shansi brethren and which has persisted to the present day.

Numerically considered, the results of our work in Shansi have been rather poor. By 1892 there were only forty-one members in our Baptist churches. Now it is estimated there are about one thousand two hundred. The work has been hard, due largely to the materialistic spirit of the Shansi people. The province has

been frequently disturbed. In 1900 all our missionaries then on the field suffered martyrdom during the Boxer Rising, and at least one hundred and twenty of our Chinese Christians were put to death. The 1892 report made by our deputation, Dr. Richard Glover and Rev. T. M. Morris, includes the following reference to Shansi: 'Our brethren do not know that they are beaten.' That indomitable spirit of perseverance which characterized the mission of Richard and Turner, also characterized the work of A. Sowerby, E. Morgan, G. B. Farthing, Herbert Dixon, Dr. E. H. Edwards and others.

The last named, in his book *Fire and Sword in Shansi*, referring to the martyrdom of our Chinese brethren, speaks of the triumphant spirit they displayed when given the opportunity to recant and to save their lives. He writes significantly: 'They refused to defile the Cross'. Eye witnesses have recounted to me the nature of the test applied. The Christians were called to stand on a cross inscribed in a circle on the ground and to rub out the cross with their feet or in other unnameable ways defile it, or to step outside the ring as a sign that they had left the Christian Church. This many of them refused to do and were struck down where they stood. In spite of the slow progress of our work in Shansi we believe the words of Tertullian that 'The blood of martyrs is seed' to be true.

Our first missionaries to Shensi in 1891-3 were A. G. Shorrock and Moir Duncan, apart from a short visit by J. P. Bruce in 1891. But groups of Chinese Christians had preceded them. These hailed from Shantung and included some teachers and preachers, trained by Messrs. Whitewright and Couling at Tsingchowfu. They were emigrants fleeing from famine-stricken Shantung, trekking westward in search of a new home. After many tribulations these first Christian groups settled down in a place north of Sianfu in Shensi, which they called Gospel Village, and where their first concern was to erect a place of worship and then to build their homes. Then they called to the B.M.S. for missionaries, and in 1892 the first Church was formed with fifty members, and the first girls' school established by Mrs. Shorrock. In 1907 when Messrs. Wilson and Fullerton visited the province as a deputation

from home there were one thousand members. In 1942, the year of Jubilee, the number of members had increased to three thousand eight hundred. Dr. Richard Glover and Mr. Morris, in their deputation report of 1892, expressed the hope that 'these Shantung Christians would prove as leaven in three measures of meal'. That has proved to be largely true, for the influence of the Christian Church in Shensi Province has been very widespread. In 1937 during a visit which I paid to Shensi with Dr. Rushbrooke we found one or two members of the original band. We also discovered that the schoolmaster of our large and influential school at Gospel Village, a graduate of our Christian University at Tsinan, was the grandson of the first elder. Now there are no less than six hundred boys in residence in this school.

Shensi has had some fine Church builders among its missionaries, and also a succession of fine medical workers whose heroic and self-sacrificing labours were largely responsible for their early demise, like Drs. Young, Jenkins and Robertson. Women's work was well-founded from the beginning and has continued to make excellent progress to the present day. Sianfu, which witnessed the first great effort to evangelize China in the seventh century, is likely to become a most influential centre for broadcasting the Gospel in the new China that is to be. It is on the main route to the great north-west which is developing in so many remarkable ways during the war.

III

Psychological. First, I think it is true to say that our missionaries have helped to win the 'hearts' of the Chinese. This has been by no means an easy task, for during the earlier years of our work suspicion, antagonism and even hate, characterized the attitude of the people. One of the commonest epithets hurled at us even during my early years in China was that of 'foreign devil'. This was due largely to the fact that foreign missionary work was regarded as having political associations. Thanks, however, to the beneficent ministry exercised by foreign missionaries in times of

famine, plague and flood; to the fine medical services rendered in hospitals and dispensaries, and to the educational work of the Missions, particularly among girls and women, these old suspicions and hatred have given way to a spirit of appreciation and even affection. One or two outstanding instances of the Christian way have contributed greatly to this change of attitude. After the Boxer Rising, Timothy Richard, instead of taking large sums of money from the Chinese by way of compensation for losses sustained in life and property within the Church, proposed that the money should be used for the erection of a university in Shansi Province. This he thought would enlighten the minds of youthful Chinese as to the nature of Western civilization and the place of Christianity in it, and at the same time prevent a recurrence of such events as the Boxer Rising. Dr. E. H. Edwards in Shansi also refused to accept compensation for his burned-out hospital and home. Such instances of 'Christian retribution' have helped greatly towards the creation of a favourable atmosphere in which to preach the Gospel.

The work of our missionaries has also gone a long way towards *gaining the 'minds'* of the Chinese. From the very beginning Christian missionaries have emphasized education as an essential element in the evangelization of China. The would-be political reformers of 1898, ill-fated though they were, attributed to the work of the Christian Literature Society the enlightenment and inspiration for their movement. The reform of the educational system of China on Western lines owed much to foreign missionary enterprise, the fact that British, American and Canadian missionaries were invited to become Presidents of the first colleges and universities organized by the Chinese Government led to the earlier generation of Western-trained Chinese students being favourably influenced towards Christianity. As time has gone on the work of our Christian Colleges and Universities, with hundreds of high schools and thousands of primary schools has enabled the Christian Church to provide for the nation not less than 10,000 leaders in all branches of the national life. Tributes to the value of this work for the nation as a whole are very numerous. By some Chinese leaders it is regarded as the outstanding contribution of

the Church. No less than half of those whose names are found in the Chinese *Who's Who* have been educated in Christian colleges and one-fifth are members of the Christian Church. The glorious teachings of Christ and the emphasis on the social aspects of the Gospel which have characterized the work of foreign missions in China have done much to win the minds of innumerable Chinese.

There is no doubt that Christ is *swaying the wills* of large numbers of influential Chinese to-day. The great Christian leaders in the Government of Free China, like the Generalissimo and his wife, are setting a fine example not only to their own people, but to the world at large, in regard to the post-war settlement. While they are convinced of the righteousness of their cause and have called their people to arms, to endure hardness and to suffer the loss of all things that their cause may be sustained and eventually triumph, they are doing their utmost to prevent hatred arising in their own hearts for their enemies, and are seeking to keep open the channels of communication between the Chinese and Japanese peoples, in the hopes of a fundamental settlement of the situation in the Far East. The Generalissimo in his challenge to the nation at Easter 1938 called upon the Chinese to make the spirit of the Cross their spirit and to march with Him to the Cross in the hopes of creating a permanent peace amongst men and of ensuring the brotherhood of the Chinese and Japanese people after the war is over.

It would seem that Christianity has entered deeply into the life of the Chinese people. This penetration goes on in spite of many difficulties and all the dislocation of Church work caused by the war. The Church is advancing in the far west in such a way as to more than compensate for the temporary losses sustained by the closing down of the work in the east.

In Shensi our missionaries are faced with greater opportunities than ever; in the provinces of Kweiyang and Yunnan and even on the Tibetan frontier our Baptist missionaries, British and Chinese, are at work. Areas that humanly speaking we never thought would come within our purview are now filled with challenging opportunities. We can see that even in the course of

war God is working His purpose out and making the wrath of man to praise Him. The 650,000 members of the Protestant Church of to-day are but the first-fruits of a great harvest which, with God's blessing, I am convinced we shall reap, if we faint not.

SERAMPORE AND BIBLE TRANSLATION

by REV. GEORGE HOWELLS, M.A., D.D., B.LITT.

FOR a period of nearly a quarter of a century I had, as Principal of Serampore College, the privilege of relating the Serampore linguistic achievement to a host of pilgrim visitors who came from all parts of the world to see for themselves something of the Cradle of Modern Missions and to participate in its sacred memories. I never felt able to tell my story with the unerring precision characteristic of a cathedral verger, but I did what I could.

I

My first task is to review the story in essential outline. The origin of the translation enterprise goes back to the working of the Spirit of God in the mind of William Carey while he was still engaged in ministerial labours in this country. Even then he entertained the vision of being some day called to translate the Word of God into strange tongues, and to fit himself for the task, he gave himself to the study of Latin, Greek, Hebrew, French and Dutch.

On the voyage out to India in 1793 he began, under the guidance of his missionary colleague, Dr. John Thomas, that intensive study of Bengali which ended only with his death. Within a year or so after settling down as indigo planter at Mudnabati in the swamps of North Bengal, and like St. Paul, earning his own living while he preached, he began the study of Sanskrit, India's sacred language, and the master key to most of

its vernaculars as Carey was quick to discover. Soon he was reading the Hindu sacred epics for himself. In January, 1800, he joined some newly-arrived colleagues, including Marshman and Ward, in the Danish Settlement of Serampore, some fourteen miles from Calcutta. Here they had the protection of the Danish flag, and so were able to avoid the unfriendly attentions of East India Company officials who regarded India as their preserve and a man with a Bible in his hand as particularly dangerous. Carey had made remarkable progress with translation work in the six years he spent in North Bengal, and brought with him to Serampore a practically complete manuscript-version of the Bible into Bengali, rude and crude in style due to following too closely the order of the original Greek and Hebrew, but a wonderful first attempt. He brought with him also an equally rude printing press with Bengali types, purchased in the Calcutta market, and paid for by a friendly East India Company official. Within a little more than a year, the printing of the Bengali New Testament, under the supervision of Ward, a trained printer, was completed, and the first bound copy was laid on the Communion Table of the Mission Chapel.

From the time when translation began at Mudnabati in 1794 to the year of Carey's death in 1834 was a period of forty years. During that period the complete Christian Scriptures, or the New Testament or separate Gospels, were translated, printed and circulated in forty eastern tongues. Practically all these versions broke new ground, and were with one or two exceptions in languages in which hitherto no printing had been done. Apart from the extraordinary feat accomplished by Marshman in bringing out in association with Johannes Lassar a translation of the whole Bible into Chinese, complete Bible versions were made in six Indian tongues. The New Testament alone was translated and printed in twenty-three additional languages, while single portions, mostly Gospels, were issued in ten other dialects and tongues. Pearce Carey's clear and comprehensive characterization of Carey's main linguistic achievement is worth quoting. 'Carey himself', he writes, 'translated the whole Bible into six Indian tongues and in the following order: Bengali and Oriya,

Hindi and Sanskrit, Marathi and Assamese. And there was fitness in this sequence. Bengali was the speech, not just of his own province, but of India's densest area of population; Oriya was the vernacular of his greatest pundit and of Jagannath's chief temple and sway. Its script was very distinct from Bengali, but its structure very alike. Hindi swept the widest northern and central field and was the Hindu's speech in cities of world fame. Sanskrit, whilst no current vernacular, was the language of literature and learning; Marathi was the tongue of the province most recently added to the Empire and Assamese was very kin to Bengali. Moreover, by the addition of Assamese to the other five languages he might be said to have rendered the whole Bible into all the major tongues of North India from Burma to Bombay.' Such then is the story in its briefest form, the story of an achievement unique in the history of missionary expansion.

On this vast project the sum of more than £80,000 was expended. The translators themselves contributed several thousand pounds from their own funds, but by far the larger part of the expenditure was met by the liberality of a great variety of evangelical churches and individuals in Great Britain and America. Scotland as usual was particularly generous. More than a quarter of the translation cost was met from the grants of the British and Foreign Bible Society. We are celebrating something not wholly or mainly Baptist, but a piece of work made possible only through the generous co-operation of our Protestant fellow Christians of all the Churches.

II

My second task is to review a few notable aspects and features of the achievement forming an essential part of the story.

The achievement as team work. These men, both the triumvirate and the pundits, must have been splendid company to one another and there must have prevailed among them, not only a sense of high devotion to a great cause, but a gay humour in the pursuit of it. Carey's contribution to the enterprise was overwhelmingly great, but these men worked as a team with Carey as captain.

That is still the Serampore way. Marshman was a ripe and exact scholar, classical and vernacular, and the most vigorous and versatile personality of the Serampore trio. As to his relations with Carey, it was a case of Luther working in harness with Erasmus. Ward, the printer and business man, though having no pretensions to classical learning, used Bengali as a living language and knew Hinduism better than any other foreigner of his day. His work on Hindu mythology still remains in some important respects a standard authority and is frequently quoted in Hastings' *Encyclopaedia of Religion and Ethics*. In intellect and spirit he is worthy to be ranked with the other two. The contacts established by Carey through his position as professor of Oriental languages in the Government College of Fort William brought him into touch with learned pundits from many parts of India and one or other of these pundits, with the help of Carey's Sanskrit Bible, was able to prepare the first draft of a version into practically any north Indian vernacular. Carey set himself to acquire every vernacular thus used, and compared every version verse by verse with the original Greek and Hebrew.

The mechanical achievement. I welcomed many visitors from distant parts of India to Serampore who came to see the first printed book in their own language. But Bengali was an exception. A decade or more before Carey settled in India, a Bengali blacksmith, Panchanan by name, had been taught the art of punch cutting and type casting by the orientalist, Sir Charles Wilkins, for the printing of Halhed's Bengali Grammar, the first book printed in an Indian tongue. We have a well-preserved copy of it in our Serampore College Library. In a providential way Panchanan, and his still more gifted nephew Monohar, turned up at Serampore looking for work. In artistic skill these men and others they taught were equal to the best European craftsmen, and by their help and under Ward's leadership, Serampore became the leading type foundry and printing centre for India and the whole eastern world covering a period of more than half a century. Marshman's use in association with John Lawson of moveable metallic types in Chinese printing, instead of the cumbrous immemorial wooden blocks, was a notable mechanical

advance. These so-called apostates from the loom and the last devoted their mechanical genius to the fulfilment of a divinely inspired purpose.

Experiments in paper manufacture. Owing to the Napoleonic wars English paper was difficult to get in the early Serampore days and prohibitive in price. Native paper being glazed with rice paste was a source of great attraction to the book-worm and white ant. Nothing daunted, the Serampore men started a series of experiments including the treatment of the raw material with arsenic. Such paper the noxious insects would not touch, but its yellow colour was far from pleasing. We have at Serampore many important manuscripts and books made of such paper in a splendid state of preservation. Ultimately Serampore imported a steam engine—the first to be erected in India—to reduce the raw material to pulp. For several decades Serampore became the one source of supply for country-made machine paper for the whole of India.

The grammatical achievement. Carey and Marshman were no dabblers in Oriental learning, but laid adequate grammatical and lexicographical foundations for the worthy performance of their translation tasks. Carey made many grammars and vocabularies for his own use, and others were issued from the Serampore Press. The late Professor Macdonell of Oxford entertained a high opinion of Carey's Sanskrit Grammar and testified that he was the first to handle the Sanskrit language and literature on scientific principles. Certain technical terms in Sanskrit Grammar, now in common use, were used by Carey for the first time and are recorded as such in the Oxford English Dictionary. Carey's great Bengali Dictionary is a quarry from which lexicographers still dig. Marshman's Chinese Grammar is referred to by Professor Legge as a work of pre-eminent excellence, and one of the greatest of continental Sinologists, Professor Stanislas Julien, spoke of it in his last published book as a beam of light which opened his eyes to the nature of Chinese composition.

The quality of the translations. The Serampore men never thought of their translations as final. They were meant to prepare the way and make things easier for subsequent translators

able to give more time than they themselves could to any particular language. That they admirably served their purpose in this respect I can testify from personal experience and independent investigation when, for a couple of years before being called to Serampore, I served as Reviser in Chief of the Oriya New Testament. Yet so colossal was the achievement that some trained University scholars were sceptical as to its quality and inclined to ask as of old, 'How hath this man letters, having never learned?' But men consumed by jealousy or obsessed by a superiority complex can sometimes be very cruel. Serampore was accused by such of printing versions they knew nothing about and even of inventing languages in order to get money for printing them. To anyone who has investigated the facts all this is ignorant or malicious nonsense. In literary matters as in other things Carey, like his colleagues, was meticulously thorough and had a conscience that was without a crack.

The great fire. In 1812 the printing office was totally destroyed by fire, and the labours and equipment of twelve years ravaged in a few hours. Apart from certain irreplaceable losses, the material damage amounted to £10,000. Staggering though the blow was, they began the work of reconstruction next day. Sympathy and help came from all parts of the world. Andrew Fuller reported: 'Money is coming in from all directions. The loss by the Serampore fire is repaired. We must stop the contributions.' In the providence of God the calamity made Serampore known throughout the Christian world. The virulent opposition of retired officials and men of the Sydney Smith type was crushed, and the new charter of 1813 granted to the East India Company contained changes which created a wholly new situation for the missionary and the schoolmaster. The Serampore brotherhood, though sadly battered by some of their losses, emerged erect, indomitable and unafraid.

III

My third and final task is to suggest a few considerations that may help to an understanding of the Serampore linguistic achieve-

ment and of the place these men hold to-day in the hearts and minds of Christian people and the world in general.

(1) *The patient persistence of the Serampore men in the translation enterprise and in the pursuit of a great ideal through good report and evil was a primary cause in their ultimate success.* When the superior London ministers were approached to join the newly formed Society they began to say within themselves, 'Can any good come out of Kettering?' Even the best of them could write, 'My unbelieving heart is ready to suggest that the time is not yet come, the time that the Lord's house should be built'. Thank God that was not Carey's mentality, and his associates at Serampore were men of similar enthusiasm, persistence and grit. They were men who paid to the full the price of victory, the firm grasping of the opportunity when it presents itself, and patient plodding and faithful toil, rather than fitful spurts in seeing things through.

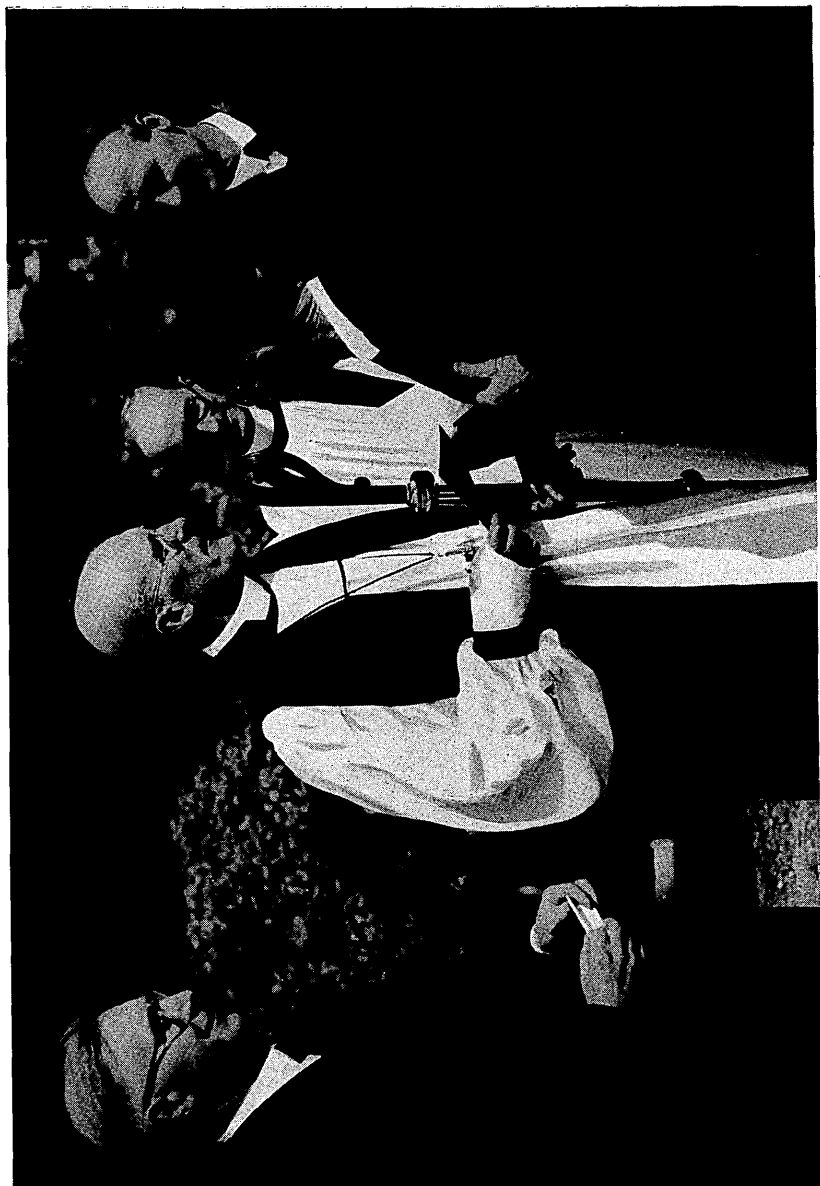
(2) *The Serampore men were inflexibly loyal to one another.* So many co-operative movements have broken down through a disruptive human element from within. Envy is always disruptive and murderous. These men were moulded on large lines and were too big to nurse little jealousies and malicious plots against one another. It was this inner bigness of soul that made possible their big enterprises.

(3) *During the first half of their missionary service, the Serampore men were fortunate in having as directors of the enterprise on the home front those spiritual giants and brothers beloved, Fuller, Ryland, Sutcliff and Pearce.* Andrew Fuller in particular was a man of real greatness of soul with a mind of massive strength. As he saw things, the work at home and the work abroad were essentially one. In the Christian enterprise there was no such thing as home and foreign. Through long years he proved himself to be the ideal secretary, and helped to establish Serampore translation and missionary plans on strong foundations. His successor, Rev. John Dyer, was a man of very different mentality and at once began to put on side in his relations with Carey, Marshman and Ward. He wrote to the men on the field in the tone of a great company director writing to his employees and making it clear that he felt they were untrustworthy in money matters. Even Carey, usually so

meek-minded, showed signs of furious resentment. The end was inevitable and, after ten years of painful controversy, Serampore became an independent mission, and for ten years remained so until the death of its founders. In the official *Centenary Volume*, Samuel Vincent, who plainly sided with the missionaries, expresses the view that the story of the Serampore controversy contains one of the most profitable warnings in modern church history.

(4) *In our relations with Oriental lands and peoples, there has been far too little idealism, as at long last we are beginning to see and regret.* But behind the Serampore translation enterprise we have evidences at every turn of a majestic idealism that compels the admiration even of those who are generally very matter of fact in their outlook on life and its responsibilities. The Serampore men believed that the greatest gift they could take to India and the peoples of the East was the Word of God in their own varied tongues. The Bible was to them the Book of Books because of the Word of God incarnate revealed in its pages. The future of foreign missions in eastern lands is beset with grave uncertainty. The foreign missionary may come and go, but the greatest of all missionaries, the printed Bible, remains, able to speak to the consciences of men with a power that no human voice can wield. The Serampore men would have appreciated the sound sense and inspired vision revealed in a remark attributed to Spurgeon who, when asked on one occasion to give a lecture in defence of the Bible replied: 'The Bible is in no need of defence any more than a lion is. All you need to do is to let it loose.' It is the Serampore attitude to the Bible that is behind the Welsh alliterative slogan, 'Y Beibl i bawb o bobl y byd'. 'The Bible for all the peoples of the world.'

(5) *But if the Serampore Bible translations were a mere literary achievement we should not be celebrating the Ter-Jubilee to-day.* We have something here much greater than a literary success for, to Carey and his colleagues, the Bible was not primarily the printed page, but a life transformer. These men succeeded in translating and mediating the living Word of God into the inner texture of their own lives, and the common life of many around them. Their ideal based on the Word they translated was a world brotherhood of



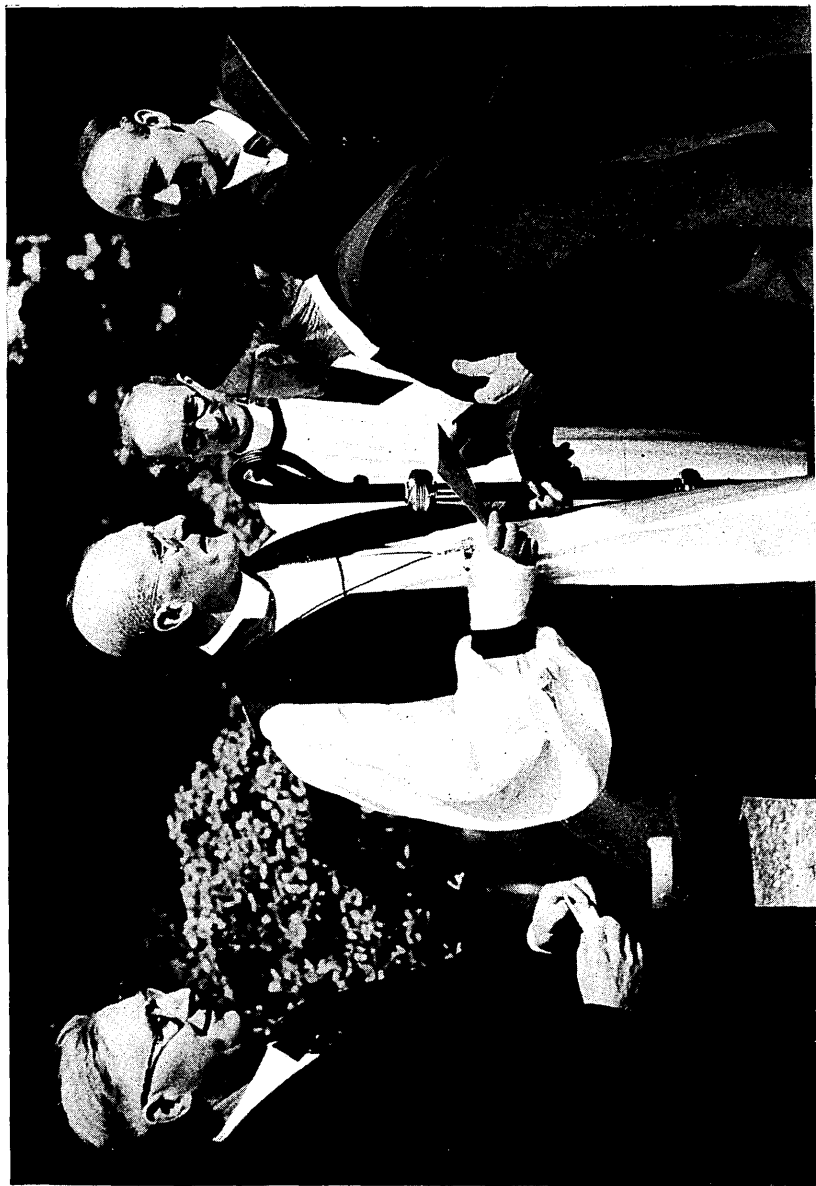
UNVEILING OF TABLET IN PAULERSPURY PARISH CHURCH

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men and peoples held together by a common love to God. Resulting from this they believed that in the Church of God and in their own lives, there was no room for the domination of purely personal, sectarian or national aims, conflicting with the common weal. No superficial belief was this, but a part of themselves.

Applying to themselves the Word they translated, *they cherished no personal aims*. They held and practised ideals of consecration that make cowards of us all. For nearly a period of forty years Serampore was the scene of a successful experiment in communism on New Testament principles. They had abundant opportunity of amassing great wealth for themselves — Carey as a well-paid Government professor, Marshman as a successful school superintendent, and Ward as an enterprising printer. But all their earnings, amounting altogether to more than £100,000 — after reserving enough for bare necessities — were put into a common fund devoted to the spiritual emancipation and enlightenment of India's people. They died with no worldly goods to their credit, but leaving, as a Hindu scholar says, a rich heritage to the suffering race whose cause they espoused.

Applying to themselves the Word they translated *they cherished no sectarian aims*. Carey in this country was a close-communication Baptist. Logically the position is a very strong one and, as a loyal Welsh Baptist, I strenuously defended it myself for many years. But Carey, like most men with strong denominational convictions or prejudices who devote themselves to the service of Christ in non-Christian lands came to see that holding fast to an exclusive denominational attitude meant loyalty to the letter of the word at the expense of the spirit, and forgetting the place of the Holy Spirit in the life of the individual and the Church. In a non-Christian environment every shred of denominationalism, and all sectarian barriers vanished. For him Paul and Cephas and Apollos became swallowed up in Christ. Schisms must vanish in the presence of India's pressing needs. Ward felt that he could not engage in a furious controversy with fellow Christians about denominational differences to the gratification of Satan and his supporting hosts. 'I am more than ever anxious', he wrote, 'to know no man after his sect. Everyone who wears the image of

Christ is my brother and sister and mother.' Here is the explanation of the broad evangelical foundations of all their activities. Do Christian leaders at home sufficiently realize the strength of the movement on the foreign field favouring a larger measure of organized union of the Christian forces in their midst? A liberal evangelical bishop of the Indian Church wrote a few years ago: 'We on the field are drawing nearer to the realization of a great united church, but we are hampered by the doubts and difficulties of our leaders at home. We earnestly ask the home churches not to strain the loyalty of the mission churches and of native Christians. If to move forward is dangerous it is more dangerous to sit still.' This appeal is applicable not only to Anglicans. Opponents of the ecumenical movement among us are really still living in pre-Carey days.

Applying to themselves the Word they translated these men *cherished no selfishly national aims*. In the covenant adopted by the brotherhood, to which they steadfastly adhered throughout their missionary service, they resolved to esteem and treat Indians always as equals. They were able to forget that they were Englishmen and nothing but a miracle of grace makes that possible for our countrymen living and working in Oriental lands.

In Carey, Marshman and Ward, God has given to us a rich heritage. They are an inescapable heritage. We have not the heart to renounce them, and we have not the courage to follow them. But on occasions like the present we are sincere in wishing and praying that once again the redemptive will of God were incarnated in such a one as William Carey. Should he return he would soon make himself known at Kettering and other Midland scenes he knew so well and would find many as unflinchingly loyal to the great cause as was Andrew Fuller himself. In due course he would find his way to Furnival Street with its committees and College Council, and then to the Baptist Church House with its manifold denominational organizations. Some signs of progress would highly please him, but there would be aspects of our denominational life tending to perplex him. He would find himself quite at home at Edinburgh House, envisaging as it does, so many of his own ideals. He would surely visit Livingstone

House to make eager inquiries regarding the recent proposal to pool all the missionary resources in this country in the interests of a unified strategy on the field. He would be welcomed with open arms by the tenant of a little corner of Lambeth Palace, a man regarded by his enemies as a Bolshevik, by his friends as a Christian Communist and by many who know him as the greatest Christian personality of our time.

To-day in the midst of the chaos in which we are engulfed God is vouchsafing us a new vision, in spirit and purpose remarkably like the vision given to the Serampore men 150 years ago. In the *social* realm its essence finds embodiment in the watchword '*From each according to his ability, to each according to his need*': a position common to advanced modern politicians and the social teachings of the Old Testament prophets and the Christianity of the New Testament. A just deal by all and for all, involving through the application of constructive scientific research the abolition of poverty in a world of plenty, is the only possible Christian basis of a new economic order for men and nations. In the *political* realm it involves the abandonment of a policy of countries and empires ruled in a spirit of national exclusiveness, and the foundation of a world-wide commonwealth of free peoples, devoted to a policy of international reconstruction with privilege for none and fair play for all, and to safeguarding the values of all civilized life based on righteousness and ordered liberty. In the *religious* realm it stands for a league of churches based on a Gospel not only of social liberation but of divine redemption, and moral regeneration, and for bringing home to mankind the truth that no new world is possible without new men and women transformed from within. If the Christian Church is to play a worthy part in this coming new world order it must be prepared to break away from its old moorings and, in a great adventure, put out to sea. We have behind us a noble lineage with a great succession of saints, prophets and pioneers, with Christ Himself as Captain, and when we follow in their train we are lighting a fire that will yet illumine the world.

THE BEGINNINGS OF OUR ORGANIZED WOMEN'S WORK

by DOROTHY M. GOTCH

It would seem that if I were to adopt the phraseology of the period about which I am more particularly to speak I should address you as 'Brethren in the Lord', and 'Beloved Females'. But as far back as the middle of last century a woman would not have been allowed to speak at all in such a series of meetings as these. A man would have deputized for her.

It will always remain somewhat of a mystery why I, who stood on tiptoe on a rockery to watch the erection of a marquee for the Centenary Celebrations meetings, should stand on tiptoe in this pulpit this evening to tell about the beginnings of our organized women's work. True, I am at home here, my grandfather (James Mursell) ministered here for eighteen years, my father was an officer of this church for over thirty years, and I was baptized here. But it seems that I owe this privilege to-night to the accident of having been born to a name linked with the beginnings of the Society, and with William Carey himself; a name which I still bear.

I

Something may be surmised about a single woman through her surname. Much may be learnt about a married woman by the discovery of her maiden name, and the place of her birth. Hannah Marshman, who was admittedly 'the pioneer of female education in the Orient', was born near Bristol to the name of Shepherd. She worked for forty years in the early half of last century among the girls of India, and knew much of the conditions under which they passed their lives. By her letters home she conveyed this knowledge to her friends in England. All the work undertaken

for these girls depended on the wives of missionaries for three-quarters of a century. The very year that Hannah Marshman died there arrived in Calcutta another Bristol born woman, whose maiden name had been Gould. Her identity with that household name in the B.M.S. annals has been obscured because, by the time she began to make history for our Society, it was veiled under the title of Mrs. C. B. Lewis.

In India Mrs. Lewis formed a lifelong friendship with the wife of another Baptist missionary, Elizabeth Sale, *née* Geale. Born in the south of France, Elizabeth came out of France into England. Born into a Church of England family, she came out of the established Church into the Baptist denomination. Going out to India as the wife of John Sale, she did not rest until out there she gained an entrance into a Zenana in Jessore in 1854. THAT WAS AN EPOCH-MAKING ENTRANCE.

Elizabeth Sale was moved, with her husband, to Calcutta in 1859, and there co-operated again with Mrs. Lewis in work for Indian and Anglo-Indian girls. In 1861 these two friends, coming to England on furlough, had a 'voyage without incident' though with much momentous talk. But it was not until 1866 on another voyage to England that Marianne Lewis put pen to paper and wrote her appealing *Plea for Zenanas*. This gave to the public the purport of the talks on the earlier voyage, and opened the hearts of many Christian women to a concern for the secluded women of the East. It led to the holding of a meeting in the Society's Headquarters in John Street, Bedford Row, London, on May 22nd, 1867, with Dr. Underhill in the chair. THIS MEETING WAS AN EPOCH-MAKING EVENT.

At that meeting a new Branch of the Baptist Missionary Society came into being. Being new born it was given a name, a lengthy one, 'The Ladies' Association for the support of Zenana Work, and Bible Women in India, in connection with the Baptist Missionary Society'. Two resolutions were passed, one concerned its 'operations amongst the female population of the East', the other concerned its funds, 'all contributions shall especially be devoted to the support of ladies engaged in visiting the zenanas, and of Bible-women in connection with the missionaries of the respective

stations where the work is carried on'. The names of some of the ladies present still figure in our women's work to-day, Angus, and Gould, and with these for many years were linked Lady Peto, and Lady Lush.

There in that room began a PERIOD OF EMANCIPATING SERVICE.

II

Immediately the work among Indian women and girls grew and developed, and as early as 1869 three Indian women were baptized at Entally. These results were due to women of the country, for it was not until 1871 that the first single woman went out from England. Suitable women had been difficult to find. The qualities looked for were piety and persistence. Some of those who offered were pious, but not persistent enough to overcome the difficulties; others though pious were prickly, and it was quickly realized that the ability to live peaceably with all was an essential. In Miss Fryer was found one who justified the confidence of the home committee, and she became the first of a great host of Baptist single women to serve their sisters in India. Miss Bertha Thorn soon followed Miss Fryer, and by 1882 the number of women workers had grown to thirty-two missionaries, and fifty Bible women and teachers.

In 1887 a further stage was reached in this emancipating service. Miss Isabel Angus undertook work alone at Bhiwani, thus becoming the first of our women to work alone at a new station. Another stage was reached in 1892 when the Ladies' Association accepted, sent out, and supported two fully trained women doctors, Edith Brown and Ellen Farrer. Thus there opened up a new epoch, that of Medical Missions, in our Society. It was not until ten years later that the M.M.A. took over responsibility for the five women doctors who by this time were working overseas.

Before this change occurred the cumbrous name given in 1867 had been dropped, and many of the formalities of being 'females' had also disappeared. The reservations of being 'ladies' had broken down also. The impersonal 'Baptist Zenana Mission' had now become the title of this side of the Society's work, the Z for

Zenana being the only sign that it was a binding together of women in service for women.

In 1893 there came a further outgoing in the service of emancipation. Two single women went to Shantung, Miss Kirkland, and Miss Shalders, followed in 1897 by Miss Foord, and Miss Beckingsale, to Shansi and Shensi respectively.

This appointment of women workers to all fields led to big developments. The boarding schools established and maintained by the wives of missionaries, such as Hannah Marshman, Mrs. Lewis, Mrs. Sale and others, were now maintained and staffed through the Baptist Zenana Mission. Classes and colleges for the training of Christian teachers were started: schools for the training of Bible women and evangelists, and for women engaged to be married: clinics for Baby Welfare. Through all these activities the pressing task of evangelism was ever to the fore; and the preparation of candidates for church membership, and the pastoral care and oversight of church members continued.

Through this service many women of India found their souls; and, because of the twofold quality of mercy, the Baptist women of Great Britain shared in the emancipation they helped to bring to their sisters in other lands. That those who went forth might be thoroughly furnished unto all good works Carey Hall was established outside Birmingham as a training centre, in 1912. That the younger women might be thrilled with their heritage, and ready for their succession, the Girls' Auxiliary came into being in 1903.

III

Having dropped the cumbrous title of its early days in 1897, the women's side of the B.M.S. again changed its name in 1914, the word Zenana being a misnomer when work had extended to China and Congo. Thenceforth it has been known as the Women's Missionary Association, certain changes at the same time being made in its administration and relationship to the whole society. This led on to its becoming later an integral part of the Society. As such it has been able to BRING MORE SERVICE than ever through the BAPTIST ZEAL mentioned earlier.

In brief review we have seen how that Entrance into the Zenana and that Event in John Street Committee Room paved the way for an Epoch of Emancipating service at home and abroad.

The missionaries of the first generation considered it ideal if their partners in marriage undertook work among the women and girls. Right nobly did these attempt it in the years previous to the inception of organized women's work in 1867. We have our ideal to-day. It may possibly involve a further change of name, and new initials. We are advancing towards it during this year of Celebrations. Our ideal is to have every woman, linked in any way with our Baptist churches, become a PRAYING, WORKING PARTNER. Thus by prayer, and service with all other Christians we seek to bring in the time when Christ 'shall see of the travail of His soul and shall be satisfied'.

WE ARE HERE

by REV. M. E. AUBREY, C.H., M.A.

I

In 1739 Count von Zinzendorf, the protector and helper of the Moravian Brethren, landed on the island of St. Thomas in the West Indies. He had gone out, after heavy losses among Moravian missionaries, to see conditions for himself. Though he did not know it, the workers on St. Thomas had been cast into prison. Before going ashore he asked his two companions, 'What shall we do if the brethren are no longer here?'

'So be it,' was their answer, '*we* are here.'

'*Gens aeterna*' (an undying race), 'these Moravians', he exclaimed.

'So be it; we are here.' In this year of remembrance we have been looking back through a century-and-a-half of our history. The pageant of Baptist heroes has been unrolled before our eyes. They have gone: 'we are here'.

Remembering and thanksgiving are not enough. We must look to the future as well as to the past — backward to gather the meaning of our story, forward with the courage and confidence it inspires.

These three half-centuries have brought changes in our country and continent and in those to which our missionaries have gone. We need not dwell on them. But, as Mr. Ernest Payne has pointed out in *The Church Awakes*, we note some startling similarities between present conditions and those Carey had to meet. Not only are we again engaged in a war against an ambition which seeks to bind all Europe but we have features in our religious life and thought akin to those which put stumbling-blocks in the way. The rigid Calvinism, which believed God has elected us to grace and others to condemnation, and that therefore to evangelize them is to fly in the face of the Eternal Decrees, is gone. But we have the temper which says that some light of God is in all religions and peoples should be allowed to work out their salvation in the light they have. To that Buddhists, Jews, Mohammedans, and Hindus say 'Amen' and would suppress Christian missions as destructive of racial solidarity and national unity.

II

We also have a recrudescence of Jewish apocalyptic, in a Christian dress of course, with its emphasis on an immediate Second Coming with awful portents in heaven and earth. That teaching has always been to the fore in stormy days of crisis for the Church. But to most Christian men it is dangerous doctrine, cutting the nerve of missions which are bound to take long views, and as perilous to-day as it was when Paul wrote to the Thessalonians or at the end of the tenth century. Men who opposed Carey held such views and quite logically opposed missions. They had not the time to evangelize the world.

But the men of Northamptonshire went straight on. The Commission said 'among all nations'. That was enough. Times and seasons are best left to the wisdom of God.

We do reverence to their faith and sacrifice. The vanguard has passed out of sight, but, as Zinzendorf's friends said, 'So be it; we are here'.

The work must go on. Wherever men sit in darkness the light must be taken. God must have men. 'Whom shall I send, and who will go?' asked the Lord of Hosts. 'I am here,' said Isaiah, and 'we are here'.

'Here' means for us the actual situation in which we stand now. Our missions have passed from the pioneer stage. The greatest Colonies of our Empire are now self-governing Dominions. They have cut the leading strings and in their manhood are bringing the Motherland their treasures. The Madras Conference made it plain that the young Churches will no longer be thought of as a Colonial Empire of the old, but as self-conscious Churches, having their own dominion, making their own plans, bringing their own contribution to the thought and life of the Universal Church. It sometimes appears that some of the older Churches want still to pull tight the leading-strings. We wish to bind them to our thoughts and ways. We say, when we hear of their special aspirations, 'What will happen to our special witness if they do?' They reply, 'What will happen to China, to India, if we don't?' Paul had to face the leading-string mentality in Jerusalem. Our spiritual forbears in the sixteenth and seventeenth centuries in this country fought for freedom to follow where they believed God led, and they won. We must not withhold the freedom we cherish.

China, India, Africa, must be won eventually by Chinese, Indians, Africans. Some of those Churches are at the difficult adolescent stage. They need sympathy and help. Their dreams are large, their material resources small. We must stand by, with money, with men — the best we can get to guide them. Above all, we must support the missionary leaders at home and the workers on the field with our prayers for the wisdom, strength and grace of God. In these days, when men everywhere are fumbling for God, we hear a challenge with a moan and a sting in it. Never was a greater opportunity.

III

'So be it; we are here.' And what are *we*? God knows our folly, littleness and weakness. To some people we seem ridiculous people. God has a habit of using ridiculous people, and He does not change. He can use us.

Dr. Edward Wilson, waiting in the eerie Antarctic silence for the dash with Scott to the South Pole, from which he never came back, wrote:

And this was the thought that the silence wrought,
As it scorched and froze us through.
Though secrets hidden are all forbidden
Till God means man to know,
We might be the men God meant should know
The heart of the Barrier snow,
In the heat of the sun and the glow
And the glare from the glistening floe,
As it scorched and froze us through and through
With the bite of the drifting snow.

'We might be the men God meant!' That was the faith of Paul, Augustine, Columba, Francis, Loyola, Xavier, Carey, Livingstone — the great succession, *Gens aeterna*, the undying race. They have gone. 'So be it; we are here.'

'Lord, here am I.'

THE CELEBRATIONS IN LEICESTER

MARCH 20TH TO 22ND, 1943

The one hundred and fiftieth anniversary of the valediction of William Carey and John Thomas in Harvey Lane Chapel, Leicester, on March 20th, 1793, was the occasion for observance of the event on a denominational scale, more particularly in the

direction of appeals for the dedication of young life to Christ and His service at home and overseas. It was also marked by a series of special gatherings in Leicester and district, at which the following programme was carried through :

SATURDAY, MARCH 20TH

3.0 p.m. CIVIC WELCOME in the Council Chamber, by the Lord Mayor of Leicester (Alderman Sidney Taylor), supported by representatives of all the Churches. The Welcome was expressed by Canon Blackmore, Father Mark Brocklehurst and the Rev. William Thompson. B.M.S. response by the Rev. C. E. Wilson, B.A., D.D. and Dr. C. C. Chesterman, O.B.E.

4.45 p.m. PRESENTATION OF PLAQUE at Carey's Cottage in Harvey Lane, by Councillor S. J. Perry.

6.0 p.m. COMMEMORATION RALLY in De Montfort Hall.

Chairman: Mr. H. L. Taylor.

Speakers: The Lord Bishop of Leicester; Rev. S. Pearce Carey, M.A., D.D.; Rev. J. H. Rushbrooke, M.A., D.D.; Rev. B. Grey Griffith, B.D.

SUNDAY, MARCH 21ST

3.30 p.m. MISSIONARY SERMON in Victoria Road Baptist Church. *Preacher:* Rev. Arthur Dakin, B.D., D.THEOL.

During the day visiting preachers occupied the pulpits of Baptist and other churches in city and county and addressed Sunday Schools.

MONDAY, MARCH 22ND

10.30 a.m. MEETING OF MINISTERS' FRATERNAL in Clarendon Park Baptist Church. *Speaker:* Rev. H. R. Williamson, M.A., B.D., D.LIT.

3.0 p.m. WOMEN'S RALLY in Charles Street United Church.

Chairman: Miss M. E. Bowser.

Speakers: Miss D. E. Belham, India; Rev. H. R. Williamson, M.A., B.D., D.LIT.

7.0 p.m. YOUNG PEOPLE'S RALLY in De Montfort Hall.

Chairman: Mr. Seymour J. Price.

Speakers: Rev. John MacBeath, M.A., D.D.; Rev. J. B. Middlebrook, M.A.; Rev. R. Guy Ramsay, M.A.

Valediction of three newly-accepted candidates

Dr. Muriel Rigden Green, for India; Dr. Stephen Henderson Smith, for China; Miss Eileen Motley, for Congo.

IN CAREY'S BIRTHPLACE

As a result of the action of the Northamptonshire Baptist Association, and with the cordial approval of the Bishop of the Diocese and the Rector and Church Council of Paulerspury, William Carey's birthplace, a mural tablet in his honour was unveiled in the parish church of Paulerspury on April 19th, 1944, in the presence of a large and representative congregation. An impressive and dignified service was conducted by the Rector, the Rev. C. L. Dunkerley. The tablet was presented by Mr. A. L. Chown, the President, on behalf of the Association, received by the Rector and Mr. H. G. Wills, senior churchwarden, and unveiled and dedicated by the Lord Bishop of Peterborough. An address was given by the Rev. J. B. Middlebrook, M.A., and a cable was sent from the village in the name of the Assembly to Serampore.

A luncheon in Northampton followed at which the B.M.S. Chairman, Mr. A. R. Timson of Kettering and Mrs. Timson acted as host and hostess. Mr. W. Parker Gray spoke of the sympathy and assistance given by the Bishop in carrying out the plans for the preparation and placing of the tablet which was made of stone from the Hopton Wood Quarry in Derbyshire. Help and advice had also been received from the Rev. H. W. Janisch, M.A., minister of College Street Church, Northampton; Mr. Courtney of the Northampton School of Art; the Northampton Library Committee; and Mr. W. Cowper Barrons. Short speeches were also delivered by the Rev. Charles Brown D.D., the Rev. S. Pearce Carey, M.A., D.D., and the Lord Bishop of Peterborough.

A public meeting in College Street Church in the afternoon was notable for the presence of five hundred school children by permission of the Education Committee. The chairman, Mr. Seymour J. Price, Treasurer of the Celebrations Fund, said:

Northamptonshire is a small county, but it produces big men. To-day we have met to honour the memory of one of its greatest men. These meetings will be historic. When you boys and girls have grown to manhood and womanhood, you will remember these gatherings when we thought of William Carey.

This morning many of us went to one of your most charming villages, Paulerspury. There we saw the fields where William Carey used to walk, where he played, and where he climbed trees. There William Carey first showed some of those qualities of perseverance and endurance which were typical of his whole life. As a boy he refused to be beaten or defeated by difficulties. You will be interested in a story told of those days which illustrates his determination. One day he went out to climb a tree. He looked at it and determined to get to the top. He put his arms round it, and then began to go up hand over foot. Then something happened. He found himself on the ground injured, and then he had to stop indoors for some time. When he got better he had another look at that tree. I am not sure if he told his mother what he was going to do. He said to that tree, 'I won't be beaten by you'. Again he put his arms round it, and again he went up, branch after branch, until, finally, he stood triumphant, at the very top. That was the spirit of determination which characterized William Carey throughout his life. And at Paulerspury this morning we worshipped in that historic church where Carey as a lad worshipped, and there unveiled to his memory a tablet, a picture of which is on the programme of this afternoon's service.

From Paulerspury he went to Moulton and Leicester, and finally to the whole world, and did that great work, missionary work, Bible translation, botanical studies and so on, of which we shall hear this afternoon.

God always has His workers in training: and as I look at the galleries this afternoon, I am thinking that here among you are future Henry Martyns, William Careys, Samuel Pearces, Bishop

Hanningtons, and the other leaders of that generation that is to come.

THE LORD BISHOP OF PETERBOROUGH said:

It is a very great happiness to me to take my small part in the commemoration of to-day. I was glad to be in Paulerspury Church this morning. That is where William Carey ought to be commemorated, because that is where he first worshipped, and the church on which we looked this morning is very much the same church as it was one hundred and seventy years ago; and I hope that he loved to look, as I love to look, at the monument in the North Chapel to the Throckmortons, husband and wife, an eminent knight in armour, looking at his wife, the most beautiful woman in the world. I hope that Carey looked at that piece of statuary as much as I do.

And it was only right that we members of the Church of England should join in paying our tribute to Carey there because that was the first church he knew: and I expect he was there watching us, and that he was as happy as we are, and that he was rejoicing to think that those from whom he separated years ago did not forget him now, but regarded him as one of themselves, a pioneer in the work to which you and I are pledged.

I

I was looking at the Bengal obituary notice which was published exactly one hundred years ago, and in it I read a long account of William Carey. The heading was 'William Carey, Father of Missions', and it is that aspect in which we should like to regard him because, as the chairman has reminded us, naturally you of the Baptist Missionary Society are thinking of him as one of your own denomination, but we are all thinking of him as belonging to the Universal Church; a universal possession, and he stands at the beginning of a new era of our Christian missions. He belongs to a great line that we should desire to honour. Think of them — Columba and Augustine, Hadrian and Francis of Assisi, Raymond

Lull and Francis Xavier, William Carey and Alexander Duff, Bishop Selwyn and David Livingstone, and many, many more. Those are an exceeding great company of men and the women with them who have carried the Gospel of the Grace of God into all the lands, and whom we desire to honour now as we remember the things which they have accomplished for the cause of God. Do not let us forget that we stand, or ought to be standing, for what they stood for, that we have a common cause with them, and that we are entering into the heritage whenever and wherever they worked, and that the missionary activity of the Church is its most hopeful manifestation. It is the one thing certain by which the disunities of the Church will ultimately be healed, indeed, by which the disunities of the Church are being solved to-day. Look to India or America, wherever it may be, it is only as you have men confronted with the sheer necessity of preaching the Gospel of the Grace of God, and men who feel that woe is on them if they preach not the Gospel, that the differences fade into insignificance and men and women come to realize their common heritage in Christ and proclaim the everlasting Gospel in which we are all sharers.

II

It is instructive, particularly, I think, for an outsider like me, to consider for a moment the work of Carey, the man who is commemorated to-day. He did not have a very easy passage, he did not find things laid out for him so that he could start in at once and do the work that he desired. I am not sure whether even to-day people are making it as humanly possible for the extension of the Kingdom of Christ as they should. Which of us who has responsibility for a parish or a congregation feels absolutely sure that he will have the backing of his people when he wishes to embark on a missionary enterprise? Which of us can be certain that his enthusiasm will not be damped down by people who say that there is a good deal more to be done at home before you can bother yourself about things abroad? It is quite true that in the last one hundred and fifty years great strides have been made

and that it is perhaps the most creative epoch in the whole Christian dispensation. The progress of the Gospel of Christ since Carey first worked at Serampore has been phenomenal. The Gospel is progressing still, and yet a great number of our people lag behind, are not at all concerned with the work on the Mission Field, and are resenting the interest and the money that are paid out to missionary enterprise. And do we who have certain responsibility for the maintenance of these missions always realize what we ought to be doing for them? William Carey had his own special difficulties in later life with the people at home. I wonder how often that story has been repeated in other missionary societies? For, surely, it has not been confined to the Baptist Missionary Society. And how often has the enterprise of the mission abroad been crippled and handicapped and strained by the awkwardness and lack of vision of the people at home.

Moreover, it happens not seldom that when a man has worked nobly in the cause of Christ abroad, when he returns little use is made of him. He is not given the work which he is most fitted to do. It has been a lasting reproach to many of our churches that the men whom they should have been delighted to honour have returned home to find that they were forgotten. For remember that missions are the lifestream of the Church. They are the supreme test of the health and value of the Church. Is it well with the Church or not? Is it loyal or disloyal to the Master? Those questions can only be solved by a reference to the Church abroad. Wherever you find the Church abroad active and vigorous, continually supported, prayed for, and loved and fostered by the people at home, there you may be certain that that Church, alive and vigorous, is the sort of Church that our blessed Lord would delight to see. So let us determine that, by the Grace of God, we who are at home, we who, having faced the question squarely whether we ought to be at home or abroad, are at home, will see to it that we support with all our might those who are working for us overseas, who are doing our work by proxy, and who are carrying on the task committed to us. Let us see that they never fail of our gifts and our prayers, but that they can always rest

assured that they are not forgotten. Let us make it our business to see that the supply of living agents does not fail, and that those we send are men and women of the highest character and gifts.

III

It was said when I was young that anyone could become a missionary, that only the stupid ones went out because they could not be easily placed at home. But just look and see what heroic fellows they were — Henry Martyn, a contemporary of William Carey. What a man he was! What amazing intellectual gifts dedicated to the service of the Master! Then there was William Carey, with no upbringing or background, but an absolute giant. It was quite miraculous what he achieved. There is the same need to-day for people of that calibre. None but the best will do.

A new word is rising in Christian Missions. We do not talk so much about the mission field as we did. We talk about sister churches and co-operation, and Generalissimo Chiang Kai-shek has reminded us that the era when the sister churches will stand alone has not yet arrived. There will be need for many years to come of men and women from the Older Churches to give a helping hand; but they must be men and women of the very highest ability and devotion. None but the best will do. And while they dedicate themselves unfailingly to the service of our Lord Jesus Christ, while they are going to consecrate all their spiritual gifts to Him and His cause, they will need to be, not only intellectual giants, men and women of great mental stature, but they must touch life at many points.

That was where William Carey was such an example. He was so many-sided. At the service this morning, we sketched a few of the things that he did, a few of the interests for which he cared. He was not only concerned with the abolition of *suttee*, the abolition of the practice by which lepers were turned out, and so forth, but he was concerned with all the things that interest mankind. At Serampore, in spite of his difficulties and dangers and the tremendous work which surrounded him, he made a garden

and was deeply interested in the production of his flowers. He was a man who touched human life at many points. Most of us touch life at far too few points and our message in consequence does not get home as it should. Of William Carey it might have been said that 'the elements were so mixed in him that nature might stand up and say to all the world, "This was a man!"' That is the kind of missionary we want: a man who will devote himself unfailingly for life to the cause of his Master, and, as he does so, will not forget the many-sided interests of men. We desire our missionaries to be servants of God and servants of men. May God send many such to you.

The Rev. S. Pearce Carey, M.A., D.D., gave an address in which he applied lessons from the life of John Mark to the audience; and the Rev. E. A. Payne, M.A., B.D., B.LITT., dealt with William Carey's early handicaps, temptations and difficulties, and his toiling with persistence and patience for the accomplishment of his great and varied work in India.

GREETINGS FROM OTHER CHURCHES AND SOCIETIES

A LARGE number of messages and resolutions of goodwill were received from other Churches and Societies. These in themselves are evidence of the extent to which the Celebrations were noted and the esteem in which the memory and record of William Carey are held. A number of these messages and resolutions are printed here.

CHINA INLAND MISSION

B.M.S. Ter-Jubilee. The Council desires to send its greetings to the Baptist Missionary Society on the occasion of its Ter-Jubilee and to express its thankfulness to God for the guidance and blessing granted to the Society through 150 years. The Council recognizes

the indebtedness of the whole Church to the vision of William Carey and his successors and prays that a continuance of the faith which expects and the courage which attempts may characterize us all in the coming days.

John B. Martin,
Secretary

CHURCH MISSIONARY SOCIETY

On this 150th Anniversary of William Carey's challenge to the Church the Committee of the Church Missionary Society desire to join with their friends of the Baptist Missionary Society in offering thanksgiving to God for his remarkable life and work. They are conscious that his response to the missionary call a century and a half ago led not only to the founding of the Baptist Missionary Society, but was one of the influences which contributed also to the forming of their own Society. They gratefully acknowledge that as a missionary pioneer, and especially as a linguist, his creative leadership enriched the whole missionary enterprise in India. They pray that the Divine blessing which has attended the Baptist Missionary Society throughout the years may continue to inspire it for whatever new tasks may lie ahead.

J. Gurney Barclay,
Acting General Secretary

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY

The Church of England Zenana Missionary Society assembled this second day of October, 1942, extends most cordial congratulations to the Baptist Missionary Society on attaining this day the 150th Anniversary of its foundation. We give thanks to God for the vision, obedience, and prayerful enterprise of William Carey which led to the foundation of the Baptist Missionary Society and inspired the foundation of so many similar Societies, and for the great record of evangelistic adventure of the B.M.S. during the last 150 years. We pray that God may continue to use all the workers of that Society, and of the many Churches established by

it in distant lands, for the extension of His Kingdom and the setting forth of His Glory, until He accomplish His purpose in drawing into full organic union all the separated members of His Body and establishing His Rule upon the earth.

P. J. Heaton,
Secretary

LONDON MISSIONARY SOCIETY

That, on the occasion of the 150th anniversary of the founding of the Baptist Missionary Society on October 2nd, 1792, the Directors of the London Missionary Society place on record their gratitude to Almighty God for the devoted and fruitful service of their sister Society through a century and a half. The Directors acknowledge their debt to the B.M.S. as the first Protestant Foreign Missionary Society of the English-speaking world, and they give thanks for its pioneering leadership, its evangelistic zeal and its unfailing loyalty to the Gospel. They hold in honour the memory of B.M.S. missionaries in India, China, Africa and the West Indies, and they rejoice in the vitality and devotion of the Younger Churches that have sprung from the seed that has been sown. They also recall with gratitude that the two societies are closely linked in co-operative service in many parts of the mission field and work in fruitful comradeship in the home country. The Directors send to the members of the Baptist Missionary Society, to its missionaries abroad and its officers and friends at home, their warmest Christian greetings and the assurance of their prayers and good wishes for the new days that are ahead.

A. M. Chirgwin,
General Secretary

MISSION TO LEPERS

I send to you, on this happy anniversary, not only for the Baptist Missionary Society, but for all who seek the extension of Christ's Kingdom, the warmest felicitations and good wishes of the Mission to Lepers. We are not unmindful of the fact that William Carey, amid all his other manifold cares and activities,

had a care for the lepers in their deep need, and used his influence, through the pages of the *Friend of India*, to help establish one of the very earliest Leper Asylums in the land for which he gave himself.

We hope that your Society may continue to give a lead in faith and enterprise and self-sacrifice at this critical hour of the world's history, and pray that success may attend its labours.

A. Donald Miller,
General Secretary

PRESBYTERIAN CHURCH OF ENGLAND
FOREIGN MISSIONS COMMITTEE
AND
WOMEN'S MISSIONARY ASSOCIATION

At our Executive three days ago, we drew attention to the Ter-Jubilee of the Baptist Missionary Society, and I was asked to send you a message of warm congratulation and to express the indebtedness which our Committee shares with the Christian Church as a whole to the pioneers of the modern missionary movement. The Celebrations which your Anniversary begins are most inspiring and should do a great deal to make the Church conscious of its magnificent modern heritage. What a grand record your Society has! I was immensely impressed when I visited Serampore, as I am whenever I read or hear about Carey, with the magnificent scope of his planning. May the remembrance by the Church of all that he did bring something of the grandeur of his faith into our lives in these dark days!

T. W. Douglas James,
Secretary

THE FOREIGN MISSION OF THE PRESBYTERIAN CHURCH OF WALES

At the last meeting of the Emergency Committee I was asked to convey to your Society our sincerest congratulations on attaining the third Jubilee in your history. Every missionary society is greatly in your debt for all you have done, and our Society has special reasons to be grateful to you. It was Carey who first started work in the Khasi Hills and it was Baptist missionaries who first

entered Lushai. We have reaped of their labours, and we are glad to think that never before were the relationships between the two Societies happier than at the present time. In Lushai there is very intimate co-operation, and Serampore, largely through scholarships provided by your Leckie Fund, is providing us with our best trained men. It is inevitable, with the rapid growth of the Christian community in Assam that relationships between us should become more and more intimate, and we look forward to the day when the partitions that separate us now shall have completely disappeared. We pray that God's richest blessings will rest upon the plans that you have made for the celebration of your third Jubilee and that they will be followed by still deeper interest in the work of world evangelization and complete consecration to the Master's Service.

Oliver Thomas,
General Secretary

CHURCH OF SCOTLAND

The General Assembly recall with much interest that this year marks the one hundred and fiftieth anniversary of the inception of the modern missionary movement in the Protestant Churches of this country through the founding of the Baptist Missionary Society in 1792 and the setting apart of William Carey as its first missionary. They rejoice to remember the outburst of missionary zeal that immediately followed the outstanding lead thus given by the Baptist Churches, and by the work of Carey and his associates; the subsequent acceptance by all Churches of their obligation to carry the Gospel to all the world; and the epoch-making expansion of the Church of Christ that has since taken place in every land.

The General Assembly learn with interest that the General Secretary of the Foreign Mission Committee will take part in the meetings of Celebration to be held at Kettering, the original birth-place of the Baptist Missionary Society, on May 25th, and they commission him to convey to the meeting a message of brotherly greetings and good wishes from the Church of Scotland. They gratefully appreciate the privilege the Church enjoys of being associated with the Baptist Missionary Society in the common

counsels of the Conference of British Missionary Societies, and the co-operation with Baptist Missionaries which this Church has been able to undertake, particularly in Carey's own College at Serampore. The General Assembly pray that the blessing of God may continue to rest upon the work of the Society.

C. W. G. Taylor,
Moderator
James J. Cox,
Cl. Eccl. Scot.

INDEPENDENT METHODIST CHURCHES

At our Overseas Missions Committee meeting we were deeply conscious of the celebrations taking place in your Society this year. We realize that the world has been richly blessed by your efforts for the past 150 years and, rejoicing with you in the memory of such Spirit-filled servants as William Carey, we pray most earnestly that God will continue to give His gracious ministry to the world through your Society.

J. W. Finney,
Secretary

PRESBYTERIAN CHURCH OF ENGLAND WELFARE OF YOUTH

The Youth Assembly sends its congratulations to the Baptist Missionary Society on the occasion of its Ter-Jubilee. It gives thanks to God for William Carey and the great work begun by him, and for those since his time who have gone forth to many parts of the World as Ambassadors of Christ, and prays for God's continued blessing on all good work done by the Society.

W. T. Stubbs,
Organizing Secretary

BRITISH CHRISTIAN ENDEAVOUR UNION

The British Christian Endeavour Union sends congratulations on 150 years' service. Good wishes for the future.

Andrew Wright,
General Secretary

THE BOYS' BRIGADE

The Boys' Brigade now in its Diamond Jubilee session sends hearty greetings and congratulations to the Baptist Missionary Society on the celebration of its Ter-Jubilee. May the indomitable spirit of Carey's divine impatience carry the Society forward to ever greater achievements in the advancement of Christ's Kingdom throughout the world.

Home,
Brigade President

THE GIRLS' LIFE BRIGADE

On behalf of the Girls' Life Brigade I write to convey congratulations and sincerest good wishes to the Baptist Missionary Society on the occasion of the 150th Anniversary Celebrations. Hundreds of G.L.B. Companies attached to the Baptist Churches will be joining in the Celebrations during the coming days and will unite in the prayer that the work of the B.M.S. may be even more greatly enriched and blessed in the future.

E. M. Gray,
Brigade Secretary

WORLD'S EVANGELICAL ALLIANCE

The Council of the World's Evangelical Alliance wish to congratulate the Committee of the Baptist Missionary Society on the completion on October 2nd, 1942 of 150 years of devoted and noble service in Christian missionary effort. In recording this expression of their feeling, which must be shared by all missionary interests at home and overseas, the Council wish to give thanks to God for the life and work of William Carey, upon whose prayers and labours the Baptist Missionary Society was built, and became the first Protestant Missionary Society of the English-speaking world. Throughout the long period of service which the 150th Anniversary of the Baptist Missionary Society represents, unfailing attention has been given officially and through all the long succession of Baptist missionaries to the place and power of Christian unity coupled with evangelistic zeal. Especially would the Council wish

to emphasize, too, the unfailing loyalty to the Gospel of our Lord Jesus Christ, which has characterized the witness of the Baptist Missionary Society, and is to-day in the forefront of its work.

The Council in making this declaration wish at the same time to send to the members of the Baptist Missionary Society in the foreign field, and to all officers and friends at home, their warm Christian greetings, and the assurance of prayer to God that in much land which has yet to be possessed the work of the Baptist Missionary Society may continue and flourish to the glory of God, and the salvation of those still sitting in darkness.

H. M. Gooch,
General Secretary

SCHOOL OF ORIENTAL AND AFRICAN STUDIES
UNIVERSITY OF LONDON

I write on behalf of myself and the Academic Staff of the School of Oriental and African Studies in the University of London to claim the high privilege of associating ourselves with the Baptist Missionary Society in paying tribute to the memory of William Carey, a man great not only as a missionary, but also as one of the founders of the tradition of Oriental learning among Englishmen. Worthily to uphold that tradition and to spread that learning is the prime object for which this School exists; and we are proud to think that in so doing we have been associated with the Baptist Missionary Society by the lovable personality of our late distinguished colleague, the Reverend W. Sutton Page who so nobly carried on Carey's tradition both in his particular field of Bengali scholarship and as a missionary.

The association which we have with you continues at the present day in the persons of our colleagues, the Reverend Malcolm Guthrie and Miss G. M. Summers and in many Baptist students who have passed through our School to your Mission fields in Asia and Africa.

We pray that our alliance in the field of Scholarship may long flourish.

R. L. Turner,
Director

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The Board members and officers of the American Baptist Foreign Mission Society wish to extend to the Baptist Missionary Society of London heartiest congratulations and good wishes on the one hundred and fiftieth anniversary of its founding. We join with you in thanksgiving and prayer as you celebrate this historic occasion.

The vitality with which the Baptist Missionary Society has survived periods of opposition, depression and war is a testimony to the high purpose of the calling which has been given you. We know that as you think of the past you are also looking toward a future of accomplishment in God's work. We will pray that the next one hundred and fifty years will be even more rich in achievements and blessings than has been the last century and a half.

We are happy that Dr. W. O. Lewis, toward whose support this Board makes a substantial contribution, plans to be with you on the occasion of your celebration. He will convey in a more intimate, personal way our sincere greetings. Co-operation between these two Boards has always been a happy experience and we trust that our paths may lie very close together throughout the years on which you are embarking.

Dana M. Albaugh,
Recording Secretary

AUSTRALIAN BAPTIST FOREIGN MISSION

Australian Baptist Foreign Mission send Ter-Jubilee greetings parent society uniting in resolve, 'Expect great things from God — Attempt great things for God'.

F. A. Marsh,
Secretary

NATIONAL MISSIONARY COUNCIL OF AUSTRALIA

That this Council expresses its gratification at the completion of 150 years of noble Christian Service of the Baptist Missionary Society. The Council recalls with deep thanksgiving the labours, the zeal, and the devotion of William Carey, to whom under God

the formation of the Baptist Missionary Society was so largely due. His life and missionary work are still an inspiration. That in time of war he should have followed the leading of the Holy Spirit into a movement that proved to be one of the mightiest efforts of the Christian Church of all time is a source of strength and courage to us who now seek, in time of war, to continue what he began. The Council sends greetings to the Baptist Foreign Missionary Association in Australia and to the Parent Society in London, and prays that the labours of these fellow workers with us in the service of Christ may be richly blessed with courage, wisdom, patience and faith, equal to the days that lie ahead. For ourselves as well as for our friends of the Baptist Church we recall again the words of Carey — 'Expect great things from God — Attempt great things for God.'

J. Whitsed Dovey,
Honorary Secretary and Treasurer

THE UNITED CHURCH OF CANADA

The Board of Foreign Missions of the United Church of Canada sends hearty congratulations to your Society on reaching the one hundred and fiftieth anniversary of its organization for the sending of the Gospel to non-Christian lands. It is a wonderful event that you are celebrating — a century and a half of missionary service. These congratulations are extended not only to your Society as a sister Board but because we are indebted to your great William Carey for the inspiration he gave to all Protestant churches in the matter of recognizing the claims of our Lord's great commission to His disciples. His famous expression, 'Hold the ropes', will always be quoted as a challenge to Christian people to obey Christ and establish His Kingdom through the preaching of His word and the living of His life among all nations. May your Society and Church go from strength to strength and be granted increasing blessings from God as you seek more and more to do His will.

A. E. Armstrong,
Secretary

1761



1834

TO THE HONOURED MEMORY OF
WILLIAM CAREY, D.D.
 SHOEMAKER
 SCHOOLMASTER
 MINISTER

*Born at Paulerspury on 17th August 1761, the son
 and grandson of former Parish Clerks and
 Schoolmasters of this Village.*

*He became the Apostle of the Modern World
 Missionary Movement and spent forty one years
 in continuous and devoted service in India as*
MISSIONARY & SOCIAL REFORMER

*Translator of the Bible or parts thereof into
 many Indian Languages.*

*Professor of Sanscrit, Bengali and Marathi in
 the Fort William Government College.*

*Founder of the Calcutta Horticultural Society
 and of Serampore College.*

*In all this he walked humbly with his God and
 Died at Serampore on 9th June 1834, at daybreak.*

**"EXPECT GREAT THINGS FROM GOD
 ATTEMPT GREAT THINGS FOR GOD."**

*This Tablet was given by the Northamptonshire Baptist
 Association to commemorate the 150th year of the Baptist
 Missionary Society which Carey founded in 1792.*

MEMORIAL TABLET TO WILLIAM CAREY IN
 PAULERSPURY PARISH CHURCH

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MEMORIAL TABLET TO WILLIAM CAREY IN
PAULERSPUY PARISH CHURCH

NEW ZEALAND BAPTIST MISSIONARY SOCIETY

Resolved that we tender our heartiest congratulations to the B.M.S. on the celebration of its 150th Anniversary. We rejoice greatly in its marvellous record during the past century and a half, and pray that it may be yet more prosperous in the future. It joins the Society in giving thanks to God for the many gifted and devoted men and women whom it has been privileged to send out to many lands, for the consecrated Secretaries and Treasurers who have served it at home, for the excellent missionary literature it has produced, for its wide circulation of the Holy Scriptures in numerous tongues and for the inspiration its history has been to other sections of the Christian Church. It trusts that the Thanksgiving Fund of 150,000 guineas may be attained, and earnestly prays that the choice favour of God may perpetually rest on its manifold activities.

R. F. Lanyon,
Secretary and Treasurer

INDIAN MISSIONARY COMMITTEE
AUCKLAND AUXILIARY OF THE
BAPTIST UNION OF NEW ZEALAND

That we very heartily congratulate the Baptist Missionary Society on the celebration of its 150th Anniversary. We rejoice exceedingly in the splendid work it has been enabled to do in many lands during the past century and a half, and the inspiration it has given to other Denominations to join in the magnificent missionary enterprise. We trust that the proposed sum of 150,000 guineas and the training of 150 missionary students may be achieved. We shall rejoice greatly if the fourth Jubilee of the Society outshines all previous records. Across the Seven Seas we salute the pioneer and parent society and wish it abounding success.

Albert O. Brown,
Secretary

GENERAL PUBLICITY

WIDE use was made of the national and provincial daily and weekly press, as well as of the religious journals. The following list is by no means complete, but it includes those papers from which press cuttings were received.

The Times	Manchester Guardian
Daily Sketch	Evening Standard
Scotsman	Glasgow Herald
Eastern Daily Press	Western Mail
Advertiser (Loughton)	Bath and Wilts Chronicle
Bath Chronicle and Herald	Bedfordshire Times
Bridgwater Mercury	Bucks Herald
Bucks Examiner	Burton Daily Mail
Derbyshire Advertiser	Derby Evening Telegraph
Dudley Herald	East Anglian Times
Ely Diocesan Gazette	Free Press and Post
Free Press (Nottinghamshire)	Halifax Courier
Hackney Gazette	Kettering Leader and Guardian
Kettering Evening Telegraph	Leicester Evening Mail
Leicester Mercury	Malvern Gazette
Newark Advertiser	Northern Echo
Nottingham Journal	Northampton Mercury
Oxford Mail	Statesman (Calcutta)
Salisbury Times	Somerset Standard
Shoe and Leather News	Stroud Journal
Times and Gazette (Yorkshire)	Wolverhampton Express and Star
Baptist Times	British Weekly
Christian	Christian World
Life of Faith	Record (Church of England)
Sunday School Chronicle	

Other denominational papers and many local church magazines

LIST OF CONTRIBUTIONS AND FINANCIAL STATEMENT

LONDON BAPTIST MISSIONARY UNION

COLLECTIONS AT UNITED MEETINGS
£42 15s. 6d.

NORTHERN COUNCIL	£	s.	d.
Council	111	9	2
Barnet, East Barnet Road	67	11	11
High Street	14	8	1
Underhill	12	15	7
New, Station Road	177	8	3
Bloomsbury	106	10	9
Camden Road	215	9	4
Cuffley Free Church	5	14	0
Enfield, Cecil Road	100	10	5
Finchley, North	513	13	8
East	276	17	10
West, Church End	55	16	0
Highbury Hill	32	17	8
Holborn, John Street	1	11	0
Holloway, Upper	308	15	4
Hornsey, Ferme Park	707	13	7
Hornsey Rise	3	1	9
Islington, Cross Street	59	17	0
King's Cross, Vernon	89	10	4
Muswell Hill	252	16	11
Palmer's Green	210	0	0
Potter's Bar	15	6	9
Southgate, Oakwood Park	50	13	5
New, Grove Road	118	19	8
Stroud Green	50	0	0
Tollington Park	1	0	0
Winchmore Hill	200	0	0
Wood Green, Braemar			
Avenue	131	7	0
Westbury Avenue	77	16	10
	3969	12	3

NORTH-EASTERN COUNCIL			
Council	12	2	3
Canonbury, Salters' Hall	41	10	6
Clapton, The Downs	16	3	0
Dalston Junction	34	3	5
Hackney, Mare Street	70	0	0

Shoreditch Tabernacle	£	s.	d.
Stoke Newington, Devon-	50	14	0
shire Square	80	15	10
Edmonton, Lower	20	1	3
Enfield, Highway		10	0
Tottenham, High Road	51	17	0
West Green	63	0	0
Waltham Abbey	11	10	8
Woodberry Down	82	16	6
Chingford Mount	7	11	3
Highams Park	66	14	0
Walthamstow Churches	1	17	6
Walthamstow, Blackhorse			
Road	66	7	0
Greenleaf Road	81	11	0
Higham Hill	16	0	8
Orford Road	51	17	8
Spruce Hill	4	3	0
	831	6	6

NORTH-WESTERN COUNCIL			
Council	28	2	0
Brondesbury	228	11	0
Castle Street (Welsh)	150	0	0
Chalk Farm	10	0	0
Child's Hill	1	1	0
Claremont	41	19	9
Cricklewood	52	10	0
Edgware, Camrose	21	3	8
Hampstead Garden			
Suburb	20	0	0
Heath Street	406	16	0
Harlesden, Acton Lane	94	18	8
Steele Road	8	17	4
Harrow, College Road	270	2	0
Hatch End	36	3	6
Hendon, Finchley Lane	210	10	0
West	13	0	0
Kensal Rise	11	5	0
Kenton, Free Church	31	5	4
Kingsbury, Free Church	45	0	0
Pinner	36	17	4
Stanmore	31	10	8
Sudbury	9	9	0
Wealdstone	12	0	0

North-Western Council— <i>cont.</i>	£	s.	d.		£	s.	d.
Wembley (Alpertons)	67	19	0	Chelsea	6	10	0
Willesden Green	5	7	6	Cuckoo Hill Free Church	3	7	10
				Ealing, Haven Green	184	7	0
	1844	8	9	Palladium	5	0	0
				West	42	6	10
				Fulham, Dawes Road	94	5	8
				Fulham Cross, Twynholm	22	15	9
				Greenford	5	0	0
EASTERN COUNCIL				Greenford North, Oldfield			
Council	93	11	0	Free Church	18	18	0
Barking, Linton Road	303	0	0	Gunnersbury	4	8	6
Bow Road	13	14	0	Hammersmith	53	13	6
Bromley, Devons Road	4	0	0	Hanwell, Union Church	32	9	11
Buckhurst Hill	8	0	0	Harefield	15	15	0
Burdett Road, East London				Harlington	6	6	0
Tabernacle	60	0	6	Harmondsworth	36	19	6
Chadwell Heath	68	19	5	Hayes, Salem	31	8	9
East Ham	8	13	0	Grange Park		10	0
Forest Gate, Woodgrange	73	17	1	Hounslow, Broadway	15	4	9
Ilford, Ashurst Drive	86	1	8	Paddington, Westbourne			
Claybury Park	7	0	8	Park	43	17	8
Clementswood	43	0	0	Rayner's Lane	41	6	1
Cranbrook Road	79	17	11	Ruislip	22	10	6
Goodmayes	8	7	4	Shepherd's Bush Tabernacle	70	0	0
High Road	163	1	1	Sipson	59	8	6
Little	16	19	3	Southall	48	18	9
Seven Kings	123	14	5	South Harrow	85	6	5
Leyton, Vicarage Road	6	0	0	Westbourne Grove		5	0
Leytonstone, Cann Hall				West Drayton	12	8	1
Road	31	17	1	Whitton	28	7	6
Fillebrook	200	10	6	Yiewsley	31	6	6
Loughton	56	13	1				
Manor Park	34	17	0				
Poplar and Bromley					2033	16	5
Tabernacle	5	10	0				
Stratford, Central, The							
Grove	10	15	0	SOUTHERN COUNCIL			
New Town	15	0	0	Council	72	14	10
Upney	75	0	0	Beckenham, Elm Road	528	7	6
Upton Cross	18	15	0	Bermondsey, Drummond Rd.	6	8	0
Victoria Park	23	17	5	Haddon Hall	10	6	10
Wanstead, Wellington Road	22	10	0	Bromley Park Road	42	18	0
Wanstead Park, Aldersbrook	14	17	5	Bromley Common	19	18	10
West Ham Central Mission	71	16	2	Camberwell, Denmark Place	34	7	6
Woodford, George Lane	112	9	1	New Road	32	2	6
Union Church	6	11	6	South London Tabernacle	20	0	0
	1868	16	7	Camberwell Gate	2	2	0
				Coney Hill	10	17	0
				Downham	13	6	10
				Dulwich, Amott Road	5	0	0
				East, Tabernacle	3	0	0
				Lordship Lane	52	0	0
				Elmstead	13	14	6
				Forest Hill, Perry Rise	42	16	6
				Sydenham	22	3	0
				Honor Oak	27	10	0
WESTERN COUNCIL							
Council	23	3	11				
Acton, Church Road	981	3	6				
East, John Bradford							
Memorial	5	12	0				
Bedfont, Tabernacle	15	0					

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Southern Council— <i>cont.</i>				Cheam, North	85	0	6
Lambeth, Upton	30	13	8	Clapham, Grafton Square	58	13	0
Metropolitan Tabernacle	80	18	0	Victoria	87	17	0
Nunhead	7	3	2	Earlsfield	96	19	9
Peckham, Park Road	2	10	0	Esher	27	10	6
Rye Lane	20	8	0	Herne Hill	11	16	1
Rye Tabernacle	64	10	0	Kingston-on-Thames, Bun-			
Penge Tabernacle and				yan	186	0	3
Guide Hall	200	10	4	Union Street	152	0	6
Southwark, Borough Road	3	3	0	Malden, New	124	18	7
Walworth Road	1	14	0	Merton Park	62	7	7
	371	4	0	Mitcham, Pollards Hill	47	6	6
				Morden	101	3	9
SOUTH-EASTERN COUNCIL				Norbury	99	10	7
Council	31	12	3	Norwood, Gipsy Road	98	11	3
Belvedere, Nuxley Road	74	13	0	Upper, Central Hill	3	0	0
Upper Abbey Road	8	14	1	West, Chatsworth	285	2	10
Bexley Heath, Trinity	48	12	8	Putney, Werter Road	36	1	10
Blackheath and Charlton	116	0	4	Richmond, Duke Street	162	5	0
Brockley	116	10	0	Sheen, East	32	2	4
Catford, Brownhill Road	97	5	0	Streatham, Lewin Road and			
Catford Hill	16	10	0	Streatham Vale	366	10	7
Crofton Park	20	0	0	Mitcham Lane	273	2	0
Dartford	39	15	6	Surbiton, Balaclava Road	88	7	5
Eltham Park	109	8	4	Surbiton Hill, Oaklands	97	8	2
Erith Churches	3	13	6	Teddington	655	13	1
Erith, Northumberland Hth.	52	10	0	Tooting, Longley Road	106	2	5
Queen Street	161	6	9	Trinity Road	10	10	0
Foots Cray	20	19	8	Twickenham	91	4	10
Greenwich, Lewisham Road	51	10	0	Vauxhall	12	7	6
South Street	49	6	6	Wandsworth, East Hill	122	2	5
Woolwich Road	1	15	0	Southfields	114	16	7
Hither Green, Theodore Rd.	2	17	9	Wandsworth Common,			
Lee, High Road	8	2	0	Northcote Road	323	13	5
Plumstead, Conduit Road	27	19	9	Westminster, Horseferry Rd.	7	16	0
East	9	16	3	Wimbledon, Haydon Park	37	16	3
Sidcup, Days Lane	27	14	10	Queen's Road	386	3	10
Main Road		10	0	Norman Road	3	6	0
Welling	36	0	0		5285	4	8
Woolwich, Queen Street	4	5	0				
Woolwich, Tabernacle	150	6	2				
	1287	14	4	EAST SURREY COUNCIL			
				Council	30	15	0
SOUTH-WESTERN COUNCIL				Carshalton Beeches	63	4	11
Council	55	11	7	Cheam	190	0	0
Balham	476	7	3	Croydon, Brighton Road	63	13	6
Barnes	42	1	8	Croham Road	11	18	0
Battersea, York Road	104	9	11	West	289	14	6
Battersea Park, Tabernacle	6	4	6	Epsom	32	8	2
Brixton, Gresham	5	10	0	Norwood, South -			
Kenyon	90	17	5	Holmesdale Road	86	6	0
Brixton Hill, New Park Road	31	4	6	Woodside	7	17	0
Raleigh Park	17	9	6	Purley	62	16	3
				Selsdon	27	1	2

East Surrey Council—cont.	£	s.	d.		£	s.	d.
Stoneleigh	54	17	5	Ravensden	2	9	6
Sutton	798	13	4	Renhold	6	14	9
Wallington	72	17	7	Ridgmont	22	0	0
West Wickham, Surrey Rd.	30	0	0	Sandy	100	7	0
Woodmansterne	14	9	10	Shefford	183	10	0
Worcester Park	57	19	0	Staughton, Little	3	2	0
				Stevington	24	15	0
	1894	11	8	Stotfold	16	3	6
				Thurleigh	37	1	2
				Toddington	4	17	0
				Wilden	2	4	0
				Wootton	2	7	6

SUMMARY

London, United Meetings	42	15	6				
Northern	3909	12	3				
North-Eastern	831	6	6				
North-Western	1844	8	9				
Eastern	1868	16	7				
Western	2033	16	5				
Southern	1371	4	0				
South-Eastern	1287	14	4				
South-Western	5285	4	8				
East Surrey	1894	11	8				
	20,429	10	8				

ENGLISH COUNTIES

BEDFORDSHIRE				BERKSHIRE			
Bedfordshire Association	115	13	1	Berkshire	9	3	6
Ampthill	30	0	0	Abingdon	63	1	9
Bedford —				Ascot	35	10	0
Bunyan Meeting	13	7	7	Ashampstead Group	1	11	0
Mill Street	296	2	6	Bracknell	18	16	7
Russell Park	63	13	0	Crowthorne	66	1	0
Biggleswade	76	10	8	Didcot	72	4	3
Blunham	1	8	5	Faringdon	16	0	0
Bromham	11	0	0	Henley-on-Thames	27	13	1
Cotton End	23	9	9	Maidenhead	19	6	0
Cranfield	11	0	0	Newbury	24	5	0
Dunstable, West Street	73	10	4	Reading Auxiliary	49	3	2
Flitwick	11	1	5	Anderson Memorial	40	0	0
Houghton Regis	9	7	0	Carey	92	0	0
Keysoe	17	6	6	Caversham	62	9	9
Leighton Buzzard —				Grovelands	64	2	0
Hockliffe Street	256	8	6	King's Road	240	8	0
Lake Street	84	13	0	Tyndale	21	0	0
Limbury	20	12	6	Wycliffe and Sindlesham	151	19	6
Luton District	13	13	4	Sandhurst	10	0	0
Blenheim Crescent	75	12	6	Wallingford	17	0	3
Castle Street, Union	134	9	6	Wantage	48	12	0
Park Street	444	18	0	Windsor	120	0	0
Sundon Park	1	16	0	Wokingham	90	4	5
Wellington Street	203	14	8	Finchampstead	4	0	0
Maulden	68	13	6				

BUCKINGHAMSHIRE

Amersham —			
Free Church	291	0	6
Lower Meeting	35	9	6
Aston Clinton	3	10	0
Beaconsfield	225	15	10
Chesham Auxiliary	7	13	2
Broadway	64	12	2
Hinton	82	13	3

	£	s.	d.		£	s.	d.
Buckinghamshire—cont.							
Datchet	38	1	7	Teversham	1	6	0
Drayton Parslow	7	0	0	Waterbeach	24	11	2
Gold Hill	43	3	7	Whittlesea, Windmill Street	3	12	9
Haddenham and Chearsley	31	10	0	Wilburton	10	6	0
Holmer Green	33	7	6	Willingham	7	5	2
Hyde Heath Union Church	3	10	0	Wisbech—			
Langley	2	18	7	Ely Place	52	18	3
Little Kimble	13	2	6	Hill Street	30	0	0
Little Kingshill	13	2	6	Witchford	15	0	0
Loudwater	10	5	0				
Marlow, Great	28	0	0		1011	14	2
Missenden, Great	13	15	0				
Princes Risborough	28	11	3				
Quainton	12	0	0				
Seer Green	14	3	6	CHESHIRE			
Slough, Windsor & District				Audlem	4	0	0
Auxiliary	25	0	0	Chester—			
Slough	88	13	9	Grosvenor Park	21	15	0
Southcourt (Aylesbury)	5	18	7	Penri Memorial (Welsh)	11	2	6
Wraysbury	6	0	0	Crewe and District	21	15	0
Wycombe, High—				Crewe—			
Oakridge Road	30	17	10	Union Street	13	8	0
Union	524	15	0	West Street	1	18	0
Wycombe Marsh	10	5	0	Nantwich	9	10	0
				Tarporley	53	13	0
	1694	15	7	Wheelock Heath	6	8	6
					143	10	0
CAMBRIDGESHIRE							
Cambridgeshire Auxiliary	57	4	2				
Aldreth	3	17	2	CORNWALL			
Barton	3	0	0	Cornwall Baptist Youth			
Burwell	3	0	10	Movement	1	0	0
Cambridge—				Bryher (Scilly Isles)	1	8	0
Arbury Road	45	1	8	Calstock and Metherill	6	0	0
Mill Road	11	10	6	Falmouth	146	15	3
St. Andrew's Street	254	11	1	Launceston Group	10	0	0
Zion	38	0	10	Penzance	27	13	6
Chatteris, West Park Street	10	18	8	Redruth	2	2	5
Cherryhinton	12	7	5	St. Austell	24	5	2
Comberton	4	6	5	Saltash	8	0	11
Cottenham	26	4	8	Truro	35	13	6
Gamlangay	9	11	6				
Girton	1	0	0		262	18	9
Grantchester	3	3	6				
Great Wilbraham	1	11	6				
Haddenham	53	18	8	CUMBERLAND			
Harston	24	0	0	Broughton, Great	10	4	5
Histon	155	11	0	Carlisle	55	15	10
Isleham—High Street	12	13	6	Maryport	10	10	6
Isleham Fen	4	0	0	Millom	1	17	6
March	92	1	1				
Melbourn	6	10	0		78	8	3
Shelford, Great	46	14	0				
Soham	9	17	2				

DERBYSHIRE	£	s.	d.		£	s.	d.
Derbyshire Auxiliary	30	15	6	Exeter —			
Belper	6	0	0	Bartholomew Street	12	7	0
Burton-on-Trent —				Pinhoe Road	57	1	9
Derby Street	15	7	1	South Street	219	10	1
New Street	33	1	8	Christow	7	10	0
Station Street, Salem	11	6	6	Dunsford	7	0	0
Derby —				Wonford	3	0	9
Alvaston	8	13	10	Exmouth	35	0	0
Broadway	87	1	7	Halwill Group	2	9	5
Willington	1	13	0	Hatherleigh	4	2	6
Osmaston Road	172	3	10	Inwardleigh	1	2	6
Pear Tree Road	12	3	6	Sheepwash		10	6
Uttoxeter Road	4	2	6	Hemyock	13	15	1
Watson Street	1	0	0	Honiton	19	10	0
Heanor	8	18	9	Ilfracombe	3	0	0
Ilkeston, Queen Street	5	12	9	Kilminster and Loughwood	14	3	0
Langley Mill	7	10	0	Kingsbridge	37	0	0
Littleover	17	6		Malborough	1	18	6
Long Eaton —				Modbury	7	10	0
St. John's	30	8	8	Moretonhampstead	3	5	0
Station Street	9	0	0	Newton Abbot	52	19	6
Loscoe	8	19	9	Okehampton	5	8	0
Melbourne	28	0	6	Paignton	72	0	7
Ticknall	1	11	6	Stoke Gabriel	2	10	0
Milford	6	6	0	Plymouth Auxiliary	19	5	0
Overseal	13	10	7	Seamen's Bethel	4	0	0
Riddings	7	15	0	George Street	5	2	0
Sawley	14	19	6	Cargreen	5	0	0
Swadlincote, Hill Street	9	3	0	Hooe	2	0	0
Wirksworth and Shottle	1	1	0	Mutley	171	5	9
	537	3	9	Salisbury Road	64	10	6
				Stonehouse	2	2	0
				Devonport —			
				Ford	20	0	2
				Hope	41	10	0
				Morice Square	13	14	0
				Pembroke Street	8	14	0
				St. Budeaux	27	8	0
DEVONSHIRE				Prescott	4	0	0
Devon and Cornwall Asso-				Preston	87	12	8
ciation	7	7	0	Sainthill	6	10	0
Bampton	16	2	9	Sidmouth Junction	44	19	5
Barnstaple	31	8	0	Teignmouth	2	18	0
Bideford and Abbotsham	68	3	3	Thorverton	16	10	0
Bishop's Teignton	7	19	0	Tiverton	26	1	6
Bovey Tracey	48	5	7	Torquay Auxiliary	7	12	4
Bradninch	126	10	6	Upton Vale	683	10	7
Brayford Group	14	3	9	Barton	12	7	6
Brixham	73	2	3	Hele	81	0	0
Budleigh Salterton	2	15	0	Torrington	9	9	0
Chudleigh	4	2	8	Totnes	84	9	1
Combe Martin	22	12	3	Woodbury, Christ Church	6	0	0
Kentisbury	18	10	0				
Croyde	5	12	3				
Georgeham	3	0	0				
Cullompton	23	11	4				
Dolton	7	7	6				
					2520	18	9

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
DORSETSHIRE							
Bridport	12	19	4	Burnham-on-Crouch	7	10	0
Dorchester	80	10	6	Chelmsford -			
Gillingham	1	15	9	Market Road	131	11	2
Lyme Regis	27	6	10	Springfield Park	5	4	6
Sherborne	13	0	0	Clacton-on-Sea, Pier Av.	10	5	0
Weymouth and Putton	180	12	6	Coggeshall	20	5	0
	316	4	11	Colchester	56	11	9
				Corringham	23	8	2
				Dagenham Churches	27	2	6
DURHAM				Chaplin Road	12	10	10
Northern Association	70	1	11	Oxlow Lane	5	16	0
Bishop Auckland	38	8	0	Wood Lane	26	10	6
Blackhill	22	11	9	Frinton-on-Sea	74	19	3
Consett	27	12	4	Grays and District Auxiliary	29	12	6
Crook	12	12	0	Socketts Heath	44	6	6
Darlington -				Tabernacle	22	3	3
Corporation Road	41	3	7	Halstead Auxiliary -			
Geneva Road	24	8	7	Hedingham Road	37	8	10
Grange Road	25	0	0	Pebmarsh	2	0	0
Dean Bank	30	0	0	Sible Hedingham	7	16	2
Easington Colliery	9	15	0	Harlow	154	4	0
Gateshead	132	10	6	Matching Green		3	8
Hamsterley	24	0	0	Potter Street		4	5
Hartlepool	7	1	0	Holland-on-Sea	16	5	4
Hartlepool, West -				Hutton and Shenfield	10	10	0
Oxford Road	34	1	3	Maldon	47	8	3
Tower Street	104	11	9	Purfleet	5	1	6
Jarrow	324	0	7	Romford & District Auxiliary	21	2	10
Langle Park	34	3	10	Main Road	58	0	0
Middleton-in-Teesdale	7	13	6	Mawneys	7	13	9
Rowley	5	8	0	Hornchurch, Ardleigh Grn.	3	3	8
South Shields -				North Street	21	15	11
Emmanuel	5	11	0	Upminster	31	12	2
Tabernacle	20	17	0	Saffron Walden	140	10	0
Westoe Road	45	13	2	Sampford, Great	15	7	6
Spennymoor	47	13	9	Southend Auxiliary	39	16	8
Stockton-on-Tees -				Avenue	82	1	10
Lightfoot Grove	68	3	9	Belle Vue	30	1	6
Wellington Street	400	0	0	Benfleet	7	6	6
Sunderland -				Canvey	8	12	0
Lindsay Road	10	17	6	Clarence Road	60	3	8
Monkwearmouth, Enon	9	4	4	Eastwood	5	6	9
Ushaw Moor	6	6	0	Hadleigh	23	18	6
Waterhouses	56	11	4	Hawkwell	27	1	6
Witton Park	2	13	6	Laindon (Langdon Hills)	7	0	0
	1649	4	11	Leigh Road	36	16	2
				Pitsea	6	16	6
ESSEX				Prittlewell, Earls Hall	42	16	0
Essex	45	0	0	Ramsden Bellhouse	7	13	6
Essex Association	6	12	8	Rayleigh	53	14	0
Ashdon	41	16	0	Shoeburyness	4	19	0
Becontree, Avenue	9	1	10	Westcliff	16	9	8
Braintree	32	18	3	West Leigh	24	8	0
Brentwood	11	1	0	Great Stambidge		16	0
				Wickford, Shotgate	1	2	0

Essex—cont.	£	s.	d.		£	s.	d.
Stifford, South	13	16	0	Bournemouth Auxiliary	57	0	0
Thaxted	21	14	11	Alder Road	32	19	10
Theydon Bois	16	5	3	Boscombe	29	0	3
Thorpe Bay Free Church		10	6	Lansdowne	30	2	4
Thorpe-le-Soken	4	19	3	Rosebery Park	123	19	11
Tilbury	22	1	0	Iford	10	10	6
Vange, Gordon Hall	3	15	0	West Cliff	310	9	1
	1794	16	4	Winton	12	1	4
GLOUCESTERSHIRE				Ashley	81	3	2
Gloucestershire and Here-				Branksome	12	10	4
fordshire Association	3	15	9	Longfleet	12	0	6
Gloucester and Cheltenham				Milford-on-Sea	9	11	8
Churches		11	6	Milford Free Church	7	19	0
Avening	6	7	0	New Milton	30	10	0
Blakeney	13	2	6	Parkstone	56	8	0
Blockley	21	2	3	Poole	35	8	5
Chalford	50	0	0	Corfe Mullen	8	4	9
Charlton Kings	27	1	10	Poulner	10	2	0
Cheltenham, Cambray	152	5	8	Sway	12	9	9
Salem	140	0	0	Tiptoe	2	12	9
Cinderford	75	0	1	Wimborne	3	0	0
Coleford	28	19	0	Fleet	5	18	6
Eastcombe	31	11	6	Portsmouth Auxiliary	61	8	6
Frampton Mansell	13	2	6	Copnor, Tangier Road	16	16	0
Gloucester, Brunswick Rd.	249	0	0	Cosham, East	13	14	6
Greyfriars and Longlevens	33	10	4	Denmead	4	0	0
Tuffley	50	0	10	Devonshire Avenue	60	8	9
King's Stanley	7	10	6	Elm Grove	20	10	0
Lechlade	5	0	0	Emsworth	56	6	10
Longhope	18	18	6	Gosport—			
Lydbrook	36	0	0	Brockhurst	3	10	0
Lydney	25	8	3	Stoke Road	6	17	5
Minchinhampton	63	0	0	Victoria Street	8	3	0
Parkend	6	6	0	Immanuel	75	15	8
Shortwood (Nailsworth)	106	4	6	Kent Street	12	11	0
Stroud Auxiliary	5	2	0	Lake Road	59	19	8
John Street	160	1	9	London Road	116	13	5
Paganhill	68	0	0	Waterlooville	135	11	1
Painswick	20	0	0	Westbourne Free Church	6	5	2
Tewkesbury and Twining		10	0	Southampton Auxiliary	57	2	3
Winstone	13	2	6	Allbrook	2	0	0
Woodchester	14	2	6	Bitterne Park	36	16	7
	1444	17	3	Blackfield Common	8	15	0
<i>Expenses</i>	3	0	0	Carlton	2	17	0
	1441	17	3	East Boldre	13	2	6
HAMPSHIRE				Eastleigh	14	17	4
Southern Baptist Associa-				Horton Heath	1	2	6
tion G.A.		5	2	Lyndhurst	23	8	5
Aldershot	29	11	8	Millbrook Union Church	62	2	9
U.B. Chaplains Fund	8	16	0	Polygon	2	0	0
Basingstoke	2	10	0	Portland	5	3	9
				Shirley	24	13	3
				Sholing	1	10	0
				Swaythling	10	17	6
				Totton, Testwood	8	15	6

LIST OF CONTRIBUTIONS

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Hampshire—cont.	£	s.	d.		£	s.	d.
Winchester and District				Hoddesdon	34	6	5
Auxiliary—				King's Langley	26	5	10
Andover	35	8	5	Letchworth	4	0	10
Romsey	19	13	6	Markyate	7	0	0
Wallop	7	5	10	Mill End	332	18	3
Whitchurch	32	6	3	Northchurch	49	13	7
Winchester	43	7	10	Rickmansworth	100	0	0
Isle of Wight District Union	3	1	10	Croxley Green	1	3	0
Cowes	12	10	6	St. Albans—			
Newport, Castlehold	98	14	3	Dagnall Street	151	13	2
Niton	10	3	3	Park Street	38	16	9
Roud	1	0	0	Tabernacle	105	0	0
Ryde	28	2	6	Sarratt	15	2	0
Sandown	17	19	6	Stevenage	167	17	6
Ventnor	31	3	5	Tring—High Street	23	15	0
Wellow	5	5	0	New Mill	24	8	9
	2215	2	4	Watford Auxiliary	15	16	5
				Beechen Grove	371	12	5
HEREFORDSHIRE				Leavesden		14	3
Ewyas Harold	105	0	0	Leavesden Road	21	0	0
Fownhope	60	0	0	St. James' Road	80	10	0
Garway	3	14	6	Bushey, Chalk Hill	28	9	10
Gorsley	168	0	0	Welwyn Garden City	44	12	0
Hereford—				Free Church	25	0	0
Commercial Road	254	7	10		6146	18	2
Putson, Webtree Avenue	160	0	0	HUNTINGDONSHIRE			
Kington and Lyonshall	271	9	0	Bluntisham	75	0	0
Ledbury	8	0	0	Buckden	2	10	0
Leominster	40	0	0	Godmanchester	18	7	11
Ross-on-Wye	171	10	0	Hail Weston	14	0	0
Ryeford	5	0	0	Huntingdon, Trinity	25	14	0
Whitestone	5	16	10	Offord D'Arcy	2	14	0
	1252	18	2	Ramsey, Great Whyte	1	13	0
				Somersham	10	2	0
HERTFORDSHIRE					136	14	11
Herts County	1000	0	0	KENT			
Abbot's Langley	3	13	0	Kent Association	14	18	0
Berkhamsted	90	17	10	Ashford	102	13	3
Bishop's Stortford	125	0	0	Beltinge	1	0	0
Boreham Wood	20	13	5	Bessels Green	36	13	1
Bovingdon		12	2	Brabourne Lees	8	14	1
Boxmoor	36	5	10	Brasted	60	10	0
Breachwood Green	7	12	10	Broadstairs, Queen's Road	25	13	0
Chorley Wood	98	4	7	Canterbury	84	15	11
Codicote and Langley	2	5	0	Chatham	13	6	3
Flaunden	2	10	6	Cheriton	5	5	0
Harpenden Fellowship	11	6		Crockenhill	114	13	0
Hemel Hempstead, Mar-				Deal	73	10	6
lowes	125	1	3	Dover, Salem	7	14	0
Hertford	77	18	5	Edenbridge	25	0	0
Hitchin—				Eynsford	57	10	0
Tilehouse Street	2830	13	10				
Walsworth Road	55	0	2				

Kent—cont.								
	£	s.	d.			£	s.	d.
Eythorne	46	13	11	Mount Pleasant		10	1	0
Folkestone	25	0	0	Yorkshire Street, Sion		6	3	6
Gillingham, Tabernacle	42	14	10	Briercliffe, Hill Lane		32	0	0
Gravesend	50	4	1	Clowbridge		6	0	0
Green Street Green	110	0	0	Colne		23	4	0
Hawkhurst	14	2	10	Nelson – Carr Road		21	10	0
Herne Bay	78	0	0	Elizabeth Street		10	10	0
Maidstone – Knightrider St.	56	3	2	Padiham – Burnley Road		3	10	0
Loose	5	10	10	Sabden		10	0	0
Margate	3	15	0	Bury and Rossendale Dis-				
New Romney	19	8	6	trict Auxiliary		13	7	0
Orpington	224	17	10	Rossendale W.M.A. League		24	14	0
Pembury	15	2	6	Bacup – Acre Mill		9	2	2
Petts Wood, Poverest Road	17	1	6	Doals		3	16	9
Ramsgate, Cavendish	20	0	5	Ebenezer		3	13	0
Rochester	64	0	9	Irwell Terrace		4	11	3
Sevenoaks	291	10	0	Zion		8	14	6
Sheerness, Strode Crescent	16	3	0	Bury – Rochdale Road		7	7	0
Sittingbourne	83	0	0	Tenterden Street		1	11	6
Tonbridge	3	0	0	Cloughfold		2	13	7
Tunbridge Wells, Tabernacle	47	6	4	Edgeside		5	5	0
Westerham Hill	7	0	0	Goodshaw		18	16	0
West Malling	33	2	3	Haslingden – Ebenezer		15	16	3
Whitstable	52	15	4	Trinity		158	8	6
	1958	9	2	Lumb		9	7	5
				Ramsbottom		20	17	5
				Bank Lane		2	2	0
				Rawtenstall		1	18	6
				Sunnyside		8	16	9
				Waterbarn		38	9	5
				Waterfoot		15	15	7
LANCASHIRE				Leigh and District Auxiliary				
Lancashire and Cheshire				Leigh		11	2	0
Association	4	0	11	Atherton		82	10	0
Accrington and Blackburn				Westleigh		3	6	0
Auxiliary	11	17	6	Liverpool Auxiliary		27	9	0
Accrington – Cannon St.	196	17	3	Reyner Trustees, Regstd.		100	0	0
Huncoat	3	3	0	Aigburth		29	18	5
Woodnook, Royd St.	25	0	0	Aughton		7	6	8
Blackburn – Leamington				Bootle – Ash Street		11	0	6
Road	30	0	0	Cottenham Street		5	19	1
Montague Street	25	19	0	Fabius		1	0	0
Church, Ernest Street	23	3	1	Garston		15	0	9
Clayton-le-Moors	20	8	2	Moreton		44	11	2
Darwen	12	0	0	Orrell Park		10	13	6
Oswaldtwistle – New Lane	33	9	6	Page Moss Lane		21	0	0
Bolton Auxiliary	39	11	5	Princes Gate		102	7	6
Claremont	31	18	10	Richmond		335	3	8
Astley Bridge	8	0	0	Ranworth Square S.S.		15	0	0
Burnley Auxiliary	41	13	11	Waterloo		200	0	0
B.W.L.	2	12	6	Wavertree, Dovedale Rd.		189	12	3
Ebenezer	25	10	0	Birkenhead – Grange		83	10	6
Enon	8	3	0	Rock Ferry		3	9	5
Haggate	21	0	0	Wallasey – Egremont		1	12	0
Angle Street	8	10	0	New Brighton		16	15	10
Brierfield	15	15	0					
Immanuel	5	10	0					
Mount Olivet	3	0	0					

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Lancashire— <i>cont.</i>							
Manchester Auxiliary	34	4	5	Southport Auxiliary	70	0	0
Baptist College Students	4	4	0	Hoghton Street		10	0
Altrincham	51	5	3	Norwood Avenue	14	10	0
Brownley Green	9	7	6	Tabernacle	5	5	0
Cheadle Hulme	2	0	0	Warrington and District			
Chorlton-cum-Hardy	2	1	9	Auxiliary—			
Didsbury	27	4	6	Golborne Street	3	15	6
Gorton—Birch Street	27	15	4	Earlestown	1	1	0
Wellington Street	36	11	8	Hill Cliffe	23	13	6
Levenshulme	25	3	8	Milton	7	0	0
Longsight—Slade Lane	5	9	1	Widnes	78	6	0
Moss Side	58	7	7	Wigan Auxiliary—			
Oxford Road and Fallow-				King Street	70	0	0
field	30	3	4	Scarisbrick Street	40	0	0
Queen's Park	14	19	4	Ashton-in-Makerfield	3	3	0
Sale	12	17	6	Bryn	4	4	0
Stockport	35	5	0	Welsh Churches—			
Stretford, Edge Lane	20	0	0	Liverpool Auxiliary—			
Upper Brook St. (Welsh)	14	18	0	Bootle, Balliol Road	10	0	0
Urmston	1	11	9	Earlsfield Road	15	14	2
North Lancashire Auxiliary	9	12	6	Edge Lane	18	0	0
Fylde Coast Baptist Union	19	0	0	Everton Village	8	0	0
Ansdell	96	4	6	Birkenhead, Woodlands	113	4	6
Barrow-in-Furness	8	15	0	Tyldesley	14	15	0
Blackpool—Cleveleys	24	3	6				
South Shore	50	0	0		4773	3	8
Tabernacle	172	12	0	<i>Expenses</i>	5	7	3
Whitegate Drive	21	15	0				
Coniston	1	12	0		4767	16	5
Fleetwood	26	15	6				
Inskip	5	1	0				
Lancaster	1	10	0	LEICESTERSHIRE			
Caton	3	10	0	Coalville and District Auxy.	7	19	9
Morecambe—Olivet	94	19	0	Ashby Road	19	5	6
Sion	73	2	8	London Road	25	0	0
St. Annes-on-the-Sea	88	11	6	Ashby-de-la-Zouch and			
Tottlebank	4	14	6	Packington	9	0	0
Ulverston	24	3	4	Barton Fabis, Newbold			
Oldham Auxiliary	18	2	8	Verdon	1	0	0
Pitt Street	3	0	0	Hugglescote	33	14	11
Preston Auxiliary	3	5	0	Whitwick	2	3	0
Ashton-on-Ribble	15	1	6	Leicester District & County			
Carey	20	10	0	Auxiliary	219	3	4
Fishergate	15	13	3	Leicester City—			
Tabernacle, St. George's				Abbey Gate	1	0	0
Road	100	0	0	Archdeacon Lane	55	10	0
Rochdale Auxiliary	65	5	9	Belgrave Union Church	16	15	0
Cutgate	11	5	6	Carey Hall	30	1	6
Deeplish, Zion	12	18	0	Clarendon Park	78	19	6
Newbold	2	18	0	Emanuel, Leamington			
The Park	3	11	0	Street	13	15	0
West Street	386	15	7	Friar Lane	17	6	6
Heywood	10	2	6	Melbourne Hall	228	3	0
Littleborough	12	15	0	North Evington	46	7	1
Ogden	37	13	2	Robert Hall Memorial	40	16	11

Leicestershire— <i>cont.</i>			£	s.	d.				£	s.	d.
Leicester City— <i>cont.</i>						Pinchbeck			15	10	0
Stoneygate			17	3	9	Skegness				6	0
United			160	11	3	Spalding			35	9	8
Uppingham Road			33	2	4	Sutterton			28	3	6
Victoria Road			274	4	3				<hr/>		
Billesdon			5	0	0				809	3	7
Blaby			1024	17	3				<hr/>		
Countesthorpe			27	17	0						
Earl Shilton			29	6	0						
Fleckney				10	0	NORFOLK					
Hinckley			9	0	0	Aylsham			1	4	6
Kirby Muxloe			13	18	2	Costessey			2	12	6
Oadby			7	11	0	Dereham			44	1	5
Sutton-in-the-Elms and						Diss			50	3	1
Cosby			2	0	0	King's Lynn, Stepney			47	17	6
Syston			2	12	6	Lowestoft			29	19	0
Loughborough and District						Martham			1	11	6
Auxiliary			14	11	9	Mundesley			1	17	6
Baxter Gate			20	12	6	Norwich Auxiliary —					
Wood Gate			75	14	4	United Meetings			7	13	6
Barrow-on-Soar			1	13	0	Dereham Road			23	2	9
Castle Donington			20	0	0	St. Mary's			460	6	0
Foxton			1	0	0	Silver Road			20	5	0
Kegworth			7	13	3	Sheringham			2	11	2
Market Harborough			75	0	0	Thetford			2	2	0
Morcott and Barrowden			1	3	6	Worstead			3	11	0
Mountsorrel			38	18	8				<hr/>		
Quorn			10	16	0				698	18	5
Rothley			46	10	0				<hr/>		
Shepshed, Belton Street			12	16	2						
Charnwood Road			42	9	0						
Woodhouse Eaves			4	10	0						
			2827	2	8	NORTHAMPTONSHIRE					
<i>Expenses</i>			124	7	1	Northamptonshire Assoc'n.			14	10	0
			2702	15	7	Bletchley			113	4	11
						Blisworth			1	0	0
LINCOLNSHIRE						Broughton Union Church			3	5	9
Boston, High Street			40	6	0	Buckby, Long			3	13	0
Bourne, West Street			20	0	0	Bugbrooke, Heyford			2	0	0
Fleet			2	0	0	Clipston			30	3	0
Gosberton			11	0	0	Desborough			25	10	3
Grantham			3	17	0	Eastcote and Pattishall			3	0	0
Grimsbby, Macauley Street			1	0	0	Gretton			6	7	3
New Clee			14	9	8	Guilsborough			1	8	0
Tabernacle			40	3	9	Hackleton			6	0	0
Kirkton Lindsey			5	0	0	Cogenhoe			6	15	6
Lincoln, Mint Street			14	16	0	Harpole			8	17	4
Long Sutton			12	7	4	Kettering, United Meetings			69	8	1
Louth, Maltby-le-Marsh			15	0	0	Carey			113	9	6
Peterborough — Harris Street			56	14	8	Fuller			1230	3	4
Oundle Road			5	15	5	Fuller Mission			49	15	3
Park Road			501	9	7	Kislingbury			7	9	6
						Milton			5	15	6
						Moulton and Pitsford			20	9	0
						New Bradwell			13	2	0

LIST OF CONTRIBUTIONS

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Northamptonshire—cont.								
Northampton Auxiliary —			£	s.	d.	Kirkby-in-Ashfield		
Adnitt Road	16	14	2			£	s.	d.
Broadmead	33	16	0			43	7	8
College Street	534	0	3			53	9	5
Far Cotton, Abbey Road	18	4	3			2	11	0
Kingsthorpe	56	3	5			1	1	0
Mount Pleasant	185	18	6			34	0	7
Princes Street	7	14	6			89	3	2
Olney	30	9	3			13	10	6
Ringstead	22	0	0			29	11	7
Roads	3	4	0			10	0	0
Rushden, Park Road	110	10	3			25	14	0
Stanwick	10	13	0			96	17	5
Stony Stratford	41	3	6			27	11	0
Loughton	9	14	0			10	0	0
Thrapston	11	10	6			50	12	6
Towcester	3	3	0			12	9	10
Wellingborough, Mill Road	30	0	0			4	3	0
West Haddon	3	10	0			181	6	2
Weston-by-Weedon, Helm-						8	16	9
don	5	5	0			177	7	2
Moreton Pinkney	2	2	0			79	12	0
Sulgrave	4	0	0			1	1	0
	2875	2	9			10	0	0
						Southwell, Calverton		
						Stanton Hill	18	0
						Stapleford	7	5
						Sutton-in-Ashfield —	9	
						Mansfield Road	17	1
						Victoria Street	127	0
							1261	14
							9	
NORTHUMBERLAND								
Alnwick	9	2	5			OXFORDSHIRE		
Berwick-on-Tweed	11	15	0			Oxfordshire and East Glos.		
Broomhaugh and Stocksfield	1	5	7			Auxiliary.		
Newcastle-on-Tyne Aux'y. —						7	12	10
Benwell	14	12	5			8	19	0
Heaton	218	19	0			112	14	4
Jesmond	10	11	0			109	13	0
Westgate Road	103	15	3			2	16	2
Wyclif	40	19	4			15	9	0
North Shields	18	4	8			18	9	
Wallsend	7	15	0			18	9	
Whitley Bay	24	16	8			70	2	4
	461	16	4			41	15	7
						15	18	6
NOTTINGHAMSHIRE								
North Midlands G.A.	5	16	3			3	4	3
Arnold, Front Street	20	1	7			5	5	0
Beeston, John Clifford Mem.	12	7	8			24	10	0
Carlton	1	1	0			5	5	0
Collingham	2	12	6			8	4	0
Daybrook	14	15	3			8	5	4
Eastwood, Hill Top	5	10	0			23	3	0
Hucknall Torkard	28	13	11			4	17	6
Kirkby, East	51	9	4			Naunton and Guiting		
Tabernacle	6	14	9					

Oxfordshire— <i>cont.</i>					
	£	s. d.		£	s. d.
Oxford Circuit	26	4 7	Chew Magna	18	2
Bayworth		19 0	Chipping Sodbury	6	3 0
Botley	4	17 9	City Road	75	5 4
Charlton	13	11 4	Clevedon	76	10 5
Cowley	30	12 0	Cotham Grove	160	19 0
Eynsham	9	18 9	Counterslip	5	0 0
Headington	13	5 4	Downend	1	0 0
Hinksey, South	3	10 0	East Street	236	3 4
Littlemore	10	0 0	Easton, St. Mark's	68	11 1
New Road	209	1 10	Eastville	5	5 3
South Oxford	33	15 0	Fishponds	357	11 8
Thrupp		10 6	Hanham	6	6 0
Wolvercote	7	16 3	Hillesley	5	0 0
Woodstock	3	3 3	Hillfields Park	2	3 6
Woodstock Road	86	3 7	Horfield	171	0 6
Stow-on-the-Wold	15	11 2	Hotwells	8	8 0
Thame	11	17 0	Kensington	184	11 11
			Keynsham	46	19 10
	950	9 8	Knowle, West	1	5 3
			Maudlin Street (Welsh)	3	3 0
			Old King Street	44	10 0
			Pill	92	13 4
			St. George	168	2 2
			Shirehampton	67	0 0
			Stapleton	45	18 10
			Thornbury, Morton and		
			Tytherington	6	15 0
			Totterdown	152	2 9
			Tyndale	1829	1 1
			Victoria Park	33	15 0
			Burrowbridge	2	2 0
			Burton	3	9 9
			Chard	132	5 0
			Crewkerne	13	3 2
			Fivehead	5	18 11
			Frome - Badcox Lane	62	11 10
			Sheppard's Barton	34	2 2
			Hatch Beauchamp & Curry		
			Mallet	66	0 0
			Isle Abbots	6	17 6
			Minehead	105	0 0
			North Curry	16	15 6
			Rode	5	0 0
			Stoke St. Gregory	6	0 0
			Street	22	18 3
			Taunton - Albemarle	34	3 6
			Halcon	3	15 0
			Silver Street	837	6 4
			Wellington	155	11 6
			Weston-super-Mare Aux.	10	19 1
			Bristol Road	65	14 7
			Clarence Park	178	4 1
			Milton	52	10 8
			Wadham Street	98	10 0
			Burnham	22	2 7

RUTLAND

(Included in Leicestershire)

SHROPSHIRE

Brockton	7	10 0
Broseley	9	10 0
Chorley	5	0 0
Lord's Hill	2	7 0
Madeley	142	0 0
Oswestry - Castle Street	23	0 0
Salop Road	19	17 0
Shrewsbury	83	18 0
Wellington	3	5 0
Wem	69	15 9
	366	2 9

SOMERSET

Western Association	11	6
Bath Auxiliary	21	17 1
Hay Hill	51	5 0
Limpley Stoke	27	3 4
Manvers Street	300	3 5
Oldfield Park	136	12 0
Radstock	2	0 0
Shepton Mallet	5	5 0
Twerton, West	11	11 6
Beckington	25	1 5
Bridgwater	262	10 0
Bristol Auxiliary	802	12 6
B.L.M.M.	15	0 0
Broadmead	40	8 10
Buckingham	54	9 0

LIST OF CONTRIBUTIONS

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Somerset—cont	£	s.	d.
Weston-super-Mare—cont.			
Cheddar Association—			
Cheddar	6	13	1
Crickham	5	0	0
Rodney Stoke	3	3	0
Croscombe & N. Wootton	2	0	0
Highbridge	1	8	8
Mark	5	3	4
Wells	10	15	6
Winscombe	10	0	0
Yeovil	334	17	0
	7938	16	0

Ipswich Auxiliary	£	s.	d.
Burlington	6	13	8
Colchester Road	329	9	9
Stoke Green	120	10	8
Turret Green	19	0	1
Mildenhall	41	11	2
Norton	3	1	0
Stradbroke	2	9	1
Sudbury	2	2	0
Witnesham	32	18	2
Woodbridge	17	18	4
	22	0	0
	1025	2	10

STAFFORDSHIRE			
North Staffordshire Aux.	18	13	3
Brierley Hill	11	12	6
Coseley, United Meetings		16	3
Cradley Heath	20	10	0
Newcastle District	5	0	0
Newcastle	18	10	0
Stafford	127	2	7
Stoke-on-Trent—			
Butt Lane	1	11	6
London Road	16	11	5
Longton	38	4	3
Tamworth	19	11	0
Walsall Auxiliary—			
Stafford Street	7	15	10
Wednesbury	26	9	0
Willenhall, Lichfield Street	35	3	6
Wolverhampton, Tabernacle	49	0	5
Waterloo Road	22	17	2
	419	8	8

SURREY			
Addlestone, Heathervale Rd.	19	3	3
Camberley	7	10	0
Frogmore	2	0	0
Dorking, Junction Road	36	8	5
Godalming	11	1	9
Redhill	21	4	8
Walton-on-Thames	13	13	0
Woking	21	16	11
	132	18	0

SUFFOLK			
Bardwell		10	6
Bildeston	31	2	6
Brandon	19	9	0
Bures	6	9	8
Bury St. Edmunds and			
Village Stations	190	8	0
Clare	4	9	0
Earl Soham	20	0	0
Elmswell	3	8	0
Eye	5	3	3
Felixstowe—			
Cavendish Rd., Bethesda	21	6	6
Maidstone Road	107	2	6
Framdsen	18	0	0

SUSSEX			
Aldwick Free Church	5	6	1
Angmering	14	5	0
Battle	3	0	0
Bognor Regis	110	2	9
Brighton, Hove and Portslade			
Auxiliary	3	11	0
Florence Road	71	12	6
Gloucester Place	62	10	0
Hove, Holland Road	45	10	0
Stoneham Hall		12	6
Burgess Hill	9	7	6
Crawley	37	16	0
Eastbourne, Ceylon Place	5	0	0
Victoria Drive	35	5	0
Forest Row	29	17	6
Hastings	49	18	8
Horsham	80	17	10
Lewes	36	7	8
Littlehampton		10	0
Newhaven	575	0	8
Portslade	13	18	0
Rye	38	9	9
St. Leonards	208	1	3
Seaford	82	6	0
Shoreham	15	3	8
Willington Free Church	6	10	0

Sussex—cont.

	£	s.	d.
Worthing —			
Christchurch Road	281	14	6
Arundel	1	2	6
Broadwater	68	8	9
Findon Valley Free Church	5	10	0
Worthing, West	56	13	1
	1954	8	2

WARWICKSHIRE

Alcester	42	0	3
Birmingham Auxiliary —			
Sale of Work and Gift Day	13	3	6
Collections, etc.	99	13	8
Acock's Green	66	14	10
Alvechurch	7	0	6
Barnt Green	29	15	3
Bearwood	46	11	8
Bordesley Green, Victoria			
Street	53	12	1
Cannon Street Memorial	164	0	0
Carter Lane	110	0	0
Catshill	3	3	0
Chester Road	280	9	1
Christ Church, Aston	42	0	1
Handsworth Mission	3	2	6
Church of the Redeemer	201	0	0
City Road	42	0	0
Coventry Road	181	0	0
Dodford	1	2	0
Ellen Street	6	11	3
Erdington	124	17	0
Halesowen	2	0	0
Hall Green	167	0	9
Hamstead Road	113	17	1
Harborne	69	17	3
Heneage Street	45	5	11
King's Heath	70	18	6
King's Norton	2	5	7
Longbridge	1	5	2
Marston Green	18	9	8
Moseley, Oxford Rd., and			
Hope Street	250	0	0
Newbridge	31	16	2
Northfield	37	4	3
People's Chapel, Great			
King Street	346	2	6
Selly Park	33	16	6
Shirley	28	11	6
Smethwick	23	7	3
Spring Hill	11	6	3
Stechford	50	0	6
Stratford Road	88	8	6
Sutton Coldfield	5	5	0

	£	s.	d.
Umberslade	2	8	9
Warley	63	0	0
West Bromwich	63	0	0
Witton	57	10	0
Wycliffe, Bristol Road	1	0	0
Yardley Wood	8	6	0
Coventry Auxiliary	33	13	0
Foleshill	74	5	0
Gosford Street	19	8	9
Queen's Road	216	10	5
Bedworth	40	6	0
Kenilworth	12	4	3
Longford, Salem	54	6	9
Rugby	75	11	6
Walsgrave	8	0	0
Warwick	75	0	0
Wolvey	20	0	0
Dunnington	8	0	0
Henley-in-Arden	8	0	0
Leamington	84	15	0
Nuneaton	9	9	0
Stratford-on-Avon	62	5	0
Studley	15	8	10
	3919	11	3

WESTMORLAND

Westmorland Group	4	0	0
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WILTSHIRE

Bratton	39	7	10
Great Cheverell	24	4	7
Calne	131	16	2
Chapmanslade	3	1	6
Chippenham	131	0	2
Corton	1	0	0
Crockerton	10	0	0
Devizes	44	7	1
Downton	10	3	11
Imber	4	0	0
Littleton Panell	51	11	6
Melksham	41	2	10
Nettleton	10	0	0
North Bradley	25	14	1
Salisbury —			
Brown Street	170	0	8
Bodenham	1	16	3
Combe Bissett	2	10	0
Porton	10	0	0
Winterslow	3	0	0
Shrewton	16	1	5
Chitterne	4	7	6
Southwick	18	19	1
Stratton, Upper	157	2	2

LIST OF CONTRIBUTIONS

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Wiltshire—cont.	£	s.	d.
Stratton Green	104	7	2
Swindon —			
Gorse Hill	21	17	6
Tabernacle	441	1	4
Trowbridge —			
Bethesda	43	6	2
Emmanuel	433	17	10
Bradford-on-Avon —			
Providence	4	10	0
Zion	9	18	0
Warminster	26	1	0
Westbury and District	3	5	0
Leigh	25	0	0
Penknap	19	17	3
West End	38	5	6
Whitbourne	5	4	3
	2068	17	9

WORCESTERSHIRE	£	s.	d.
Worcestershire Auxiliary	2	17	9
Astwood Bank	30	0	0
Atch Lench	30	0	0
Harvington	29	2	0
Bewdley	5	9	0
Bromsgrove	59	0	9
Droitwich Spa	26	1	4
Dudley Group	23	17	0
Priory Road	44	15	7
Netherton, Ebenezer	14	14	6
Messiah	18	0	0
Evesham	5	12	6
Kidderminster, Church St.	52	9	10
Malvern, Great	210	0	0
Pershore	12	2	0
Redditch	3	3	0
Stourport	8	5	6
Tenbury	4	5	0
Upton-on-Severn	5	13	7
Worcester	143	7	2
	728	16	6

YORKSHIRE	£	s.	d.
Yorkshire Association	6	11	10
Beverley, Lord Roberts Road	50	0	0
Bishop Burton	1	0	0
Bradford Auxiliary	63	1	3
Allerton	5	5	6
Bowling Mission	17	15	0

	£	s.	d.
Clayton	7	11	4
Denholme	19	5	9
Dovesdale Road	4	10	0
Eccleshill	2	6	0
Girlington	5	0	0
Grange Road	10	0	0
Hallfield	11	17	6
Heaton	13	2	6
Leeds Road	81	2	6
Queensbury	4	10	8
Sandy Lane	11	17	0
Sion	145	4	6
Trinity	3	18	6
Westgate	32	12	1
Shipley Auxiliary	10	14	8
United W.M.A.	5	17	6
Bethel	24	2	6
Charlestown	1	0	0
Rosse Street	69	10	9
Guiseley	29	18	4
Idle	33	12	6
Ilkley	31	1	2
Bridlington	22	4	4
Craven Auxiliary	5	0	0
Barnoldswick	24	19	10
Bethesda	65	0	0
Bingley	30	3	3
Cononley	2	0	0
Cowling Hill	1	16	0
Earby	55	0	6
Haworth	13	13	8
Hellfield	1	0	0
Keighley, Albert Street	46	14	6
Long Preston	5	7	0
Sutton-in-Craven	200	0	0
Glusburn	61	10	0
Halifax Auxiliary	14	8	9
Lee Mount	26	7	6
North Parade	12	10	0
Pellon	6	0	0
Pellon Lane	10	0	0
Trinity Road	17	9	6
Norland	1	5	0
Rishworth	6	3	6
Sowerby Bridge	3	0	0
Steep Lane	32	5	6
West Vale	15	12	6
Hebden Bridge Auxiliary	25	11	7
Birchcliffe	55	9	6
Brearley	3	17	9
Heptonstall Slack	13	10	0
Broadstone	12	10	0
Hope	178	11	1
Nazebottom	1	12	7
Wainsgate	10	10	0

[illegible]

LIST OF CONTRIBUTIONS

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SCOTLAND			£	s.	d.		£	s.	d.
B.U. of Scotland			34	12	11	Dalkeith	22	2	6
Sunday School Union			37	9	6	Dublin Street	305	15	1
W.M.A. Annual Rally	125	18	6			Duncan Street	38	0	4
East of Scotland G.A.	4	16	0			Gorgie	92	1	0
West of Scotland G.A.	14	3	6			Granton	42	17	5
West of Scotland W.M.A.	5	1	0			Leith, Hope Street	381	16	5
Personal Gifts and Bank						Madeira Street	107	2	9
Interest	54	16	10			Marshall Street	72	12	0
Angus and Perthshire Assoc.	32	3	5			Morningside	170	10	0
Arbroath	8	10	3			Musselburgh	3	9	0
Crieff	55	18	3			Portobello (and Piershill)	226	0	0
Dundee Churches	23	19	6			Stenhouse	41	11	8
Broughty Ferry	84	14	0			Uphall and Broxburn	2	0	0
Hawkhill	24	5	0			Fifeshire Association -			
Lochee	31	0	0			Anstruther	48	12	6
Maxwelltown	83	0	1			Bowhill	30	10	0
Rattray Street	135	16	0			Buckhaven	54	1	0
Ward Road	295	17	6			Cowdenbeath	63	10	0
Forfar	6	0	0			Cupar	58	2	4
Montrose	6	15	0			Dunfermline -			
Perth -						Viewfield	221	0	2
Tay Street	2	10	0			West Church	141	2	2
West	111	9	0			Inverkeithing	60	0	0
Pitlochry	14	0	0			Kirkcaldy -			
Tullymet	2	0	0			Pathhead	28	2	4
Ayrshire and Dumfriesshire						Whyte's Causeway	109	15	6
Association	6	8	6			Largo	9	7	6
Ayr	150	10	0			Leslie	107	0	0
Cumnock, New	79	0	0			Leven	66	6	4
Old	12	1	10			Lochgelly	45	13	0
Dumfries	25	1	6			Newburgh	15	14	6
Girvan	6	0	0			Pittenweem	5	0	0
Irvine	49	6	5			Rosyth	18	0	0
Kilmarnock	121	13	2			St. Andrews	64	9	0
Maybole	80	5	6			Glasgow Auxiliaries	176	1	6
Millport	3	3	0			Adelaide Place	290	9	10
Prestwick, New	60	0	0			Bridgeton	71	15	0
Troon	8	0	0			Cambridge Street	132	0	0
Border Association	5	0	0			Cambuslang	157	1	7
Galashiels, Stirling Street	33	4	5			Cathcart	103	14	4
Victoria Street	14	19	7			Dennistoun	303	1	2
Hawick	117	12	7			Giffnock	9	13	3
Kelso	32	11	0			Govan	137	17	3
Peebles	9	15	0			Harper Memorial	254	4	0
Dumbartonshire Association						Hermon	17	13	0
Alexandria	35	10	0			Hillhead	524	19	11
Clydebank	33	15	8			John Knox Street	139	0	0
Dumbarton	56	18	6			John Street	139	0	6
Helensburgh	53	1	1			Kelvinside	3	0	0
Edinburgh Association	98	7	6			King's Park	33	0	0
B.L.M.M.	85	7	6			Kirkintilloch	39	0	0
Abbey Hill	200	2	11			Knightswood	185	10	3
Bristo	163	9	2			Mosspark	77	1	0
Charlotte Chapel	454	17	0			Partick	174	0	11
						Queen's Park	264	0	2

LIST OF CONTRIBUTIONS

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Anglesey—cont.	£	s.	d.		£	s.	d.
Niwbwrch	0	10	0	Bethesda	—	—	—
Pencarneddi	10	0	0	Caellwyngrudd	10	0	0
Penysarn	22	9	0	Caernarvon	77	10	0
Pentraeth	5	3	0	Capel-y-Beirdd	4	18	0
Pontripont	15	0	0	Clwybont	10	10	0
Rhosneigr		5	0	Conway	7	0	0
Rhosybol	16	8	6	Criccieth (Bera)	8	11	2
Rhydwyn	16	5	6	Dinorwic, Sardis	7	12	6
Sardis (Llanwenllwyfo)	21	0	0	Garn, Horeb	10	12	0
Towyn Capel	10	0	0	Gilfach	1	1	0
Valley	15	0	0	Glanadda	10	12	7
				Glanwydden	17	0	6
	944	4	1	Groeslon - Ramoth	5	1	6
				Llanaelhaiarn	1	10	0
				Llanberis	8	0	0
				Llandudno - Tabernacle,			
BRECKNOCKSHIRE				Salem and Horeb	70	5	0
Abercrave, Noddfa	3	2	3	English	24	7	9
Beaufort - Siloam	5	11	0	Llandudno Junction	7	13	6
Zoar	20	0	0	Llanfairfechan	6	15	0
Brecon - Kensington	6	6	8	Llanllyfni	9	18	0
Watergate	8	11	6	Llithfaen	5	0	0
Brynmawr District	2	12	0	Morfa Nevin }			
Calvary	22	0	0	Nevin, Seion }	40	7	3
Tabor	12	0	0	Penmaenmawr	31	15	0
Builth	—	—	—	Penrhynside	10	0	0
Colbren, Moriah	8	10	6	Penygroes	33	0	0
Crickhowell	5	0	0	Pisgah, Carmel	3	15	0
Darrenfelen	6	10	0	Pontllyfni	8	0	0
Erwood, Ramah	5	5	0	Port Dinorwic District	10	0	0
Gilwern District	1	14	6	Portmadoc	21	0	0
Hope	70	0	0	Seion	54	13	6
Glasbury and Penrhyheol	—	—	—	Pwllheli District	—	—	—
Llanelly - Bethlehem	31	10	0	Pwllheli	17	3	0
Nazareth	—	—	—	Rhoshirwaen	7	0	0
Llanfihangel, Sardis	—	—	—	Talysarn, Salem	5	0	0
Llanfrynach	—	—	—	Trevor	11	5	6
Llangorse	10	0	0	Tyddynshon	20	10	0
Llangynidr	—	—	—	Tyndonen	1	17	6
Llanwrtyd Wells	2	10	6				
Maesyberllan	—	—	—				
Nantylfin	5	14	0				
Senny Bridge	15	12	0				
Talgarth	—	—	—				
Ystradgynlais - Ainon	10	0	0				
Bethany	2	0	0				
Calfaria	—	—	—				
	254	14	11	CARDIGANSHIRE			
				Cardigan and Carmarthen			
				Association	2	0	0
CAERNARVONSHIRE				Aberystwyth Auxiliary -			
Abersoch	2	0	0	Alfred Place	100	0	0
Bangor - Baptist College	—	—	—	Bethel	62	4	5
English, Penrallt	80	15	4	Moriah	—	—	—
Penuel	125	0	0	Blaenwenen	—	—	—
				Cardigan - Bethania	52	10	0
				Mount Zion	10	10	0
				Ceinywydd (New Quay)	4	6	0

Cardiganshire— <i>cont.</i>	£	s.	d.		£	s.	d.
Cwmsymlog	—	—	—	Llandilo	26	0	0
Goginan	—	10	0	Llandovery	—	—	—
Lampeter — Bethel	11	12	0	Llandyfaen	—	—	—
Caersalem	2	16	0	Llandyssul, Penybont	160	0	8
Noddfa	7	0	6	W.M.A.	11	17	0
Llanrhystyd	3	0	0	Llanelly Auxiliary	4	18	0
Llwynddafydd	3	18	0	Bethany	78	19	6
Penrhyncoch	8	9	0	Bethel	22	4	0
Penyparc	21	15	0	Caersalem	29	7	6
Swyddffynnon	—	—	—	Calcaria	27	2	0
Talybont	6	3	6	Emmanuel	22	0	0
Verwig	8	7	0	Greenfield	328	13	0
	305	1	5	Horeb	10	4	6
				Maescanner	6	0	0
				Moriah	200	12	6
				Zion	204	3	2
				Llwynhendy — Soar	82	14	6
				Tabernacle	90	0	0
CARMARTHENSHIRE				Burry Port, Tabernacle	50	0	0
Aberduar	11	1	9	Felinfoel	51	10	0
Ammanford District —				Llanedi, Sardis	—	16	0
Ebenezer	66	0	8	Llangennech	27	0	0
English	20	0	0	Llannon	39	0	0
Bankffosfelen	7	0	0	Pontardulais, Calcaria	15	0	0
Brynhafod	2	12	0	Pwll, Bethlehem	28	6	6
Brynamman	100	0	0	Llanfynydd	1	8	0
Burry Port, Elkington Road	12	12	0	Llanginning, Bryn	—	—	—
Bwlchnewydd	—	—	—	Llangyndeirn	4	15	0
Caio, Bethel	16	10	0	Llangynog	5	7	2
Salem	16	4	0	Llanpumpaint	24	19	6
Carmarthen Auxiliary —				Llanstephan	3	14	6
Theological College	—	—	—	Login	26	0	0
Lammas Street (English)	80	0	0	Meinciau	50	0	0
Penuel	62	18	9	Carway Siloh	—	—	—
Tabernacle	105	0	0	Mydrim, Cwm	—	—	—
Cross Hands	25	0	0	Salem	1	0	0
Cwmdu	2	16	0	Nantgaredig, Elim Park	5	18	4
Cwmduad	18	3	0	Newcastle Emlyn — Graig	100	0	0
Cwmfelin	14	19	0	Rehoboth	8	8	7
Cwmsarnddu	—	—	—	Clawddcoch	2	17	2
Cwrtnewydd	4	14	0	Pedair Heol, Salem	28	0	6
Drefach	211	0	0	Pencader, Moriah	—	—	—
Felingwm	—	—	—	Penrhiwgoch	2	2	0
Felinwen, Salem	—	—	—	Penybank	—	—	—
Ferryside	5	0	0	Penygroes	30	0	0
Ffynonhenry	31	12	6	Plashed	11	9	0
Garnant	19	15	0	Pontargothi	—	—	—
Gelliwen	5	0	0	Ponthenry	15	12	0
Glanamman	20	0	9	Pontyates	3	0	0
Gwendraeth Valley Auxiliary	—	—	—	Pontyberem	13	15	0
Idole	2	2	0	Porthyrhyd — Bethlehem	2	0	0
Kidwelly	5	0	0	Smyrna	—	—	—
Llandebie — Carmel	—	14	6	Rhandirmwyn	—	—	—
Salem	14	8	9	Rhydargaeau	20	10	0
Saron	15	15	8	Rhydwllym	35	0	0
Llandefeiliog	20	0	0				

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Camarthenshire—cont.				Llansilin	26	0	0
St. Clears, Zion	10	0	0	Llay	2	10	0
Talog, Bethania	17	6		Llysfaen	—	—	—
Trimsaran, Noddfa	5	0	0	Moelfre	1	16	0
Tumble	65	8	6	Moss	—	—	—
Tycroes, Bethesda	30	0	0	New Broughton	11	0	0
Whitland - Bwlchgwynt	—	—	—	Penycae, Salem	47	0	0
Nazareth	105	0	0	Ponciau - Mount Pleasant	—	—	—
	3044	11	11	Calvary, Rhos Tabernacle and Soar	—	—	—
DENBIGHSHIRE				Sion	87	16	9
Denbigh, Flint and Merioneth Association	23	0	0	Rhos - Bethania	2	2	0
Abergele	20	0	0	Penuel	131	2	5
Acrefair	10	7	6	Rhostyllen	3	0	0
Bodgynwch	—	—	—	Ruabon	10	11	0
Bontnewydd	—	—	—	Ruthin	24	3	6
Brymbo - Noddfa, Lodge	—	—	—	Llanfair College	—	—	—
Tabernacle	38	0	0	Wrexham - Chester Street	25	14	10
Cefnbychan	1	10	0	Bradley Road	—	—	—
Cefn Mawr - Bethel	12	0	0	Penybryn	34	15	9
Ebenezer	10	10	0	Rhosddu	—	—	—
Seion	9	5	2		977	1	10
Tabernacle	67	5	0				
Ceiriog and Myllin District	5	0	0	FLINTSHIRE			
Coedpoeth, Tabernacle	4	3	6	Bagillt	6	6	0
Colwyn, Old - Calfaria	40	0	0	Buckley	—	—	—
English	106	3	3	Flint	—	—	—
Colwyn Bay - English	2	2	0	Ffynongroew	—	—	—
Tabernacle	31	13	0	Greenfield Berea	—	—	—
Denbigh	5	15	6	Holywell, Bethel	1	0	0
Dolywern	15	13	0	Kinnel Bay	—	—	—
Dyffryn Maelor Group	—	—	—	Leeswood	3	4	0
Eglwysbach	8	1	0	Lixwm	2	10	0
Fforddlas	2	15	6	Llanelwy	1	0	0
Fron	—	—	—	Milwr	—	10	0
Garth	3	6	0	Mold	5	0	0
Gefailrhyd	3	11	0	Maesydre	—	—	—
Glynceiriog - Pandy	12	10	0	Penyfron	—	—	—
Sion	62	1	6	Rhuddlan	7	13	8
Groes	—	—	—	Rhyl -	—	—	—
Herber	—	—	—	Sussex Street, English	17	16	3
Johnstown	8	0	0	Water Street	6	15	0
Llanddoget	4	0	0	Shotton	—	—	—
Llanellian	12	5	6	Treuddyn	—	—	—
Llanellidan	16	10	0		51	14	11
Llanfair D.C.	1	10	0				
Llanfair Talhaiarn	4	19	0	GLAMORGANSHIRE			
Llangernyw	1	0	0	East Glamorgan English Association	11	0	0
Llangollen - Castle Street	10	5	0	East Glamorgan Association	10	5	6
Pritchard Memorial	5	0	0	West Glamorgan Association	5	8	4
Llanefydd - Bryn	—	—	—	West Wales English Association	4	4	6
Peniel	—	—	—				
Llanrwst	6	10	0				
Llansannan	15	6	2				

	£	s.	d.		£	s.	d.
Glamorganshire— <i>cont.</i>				Kenfig Hill, Mount Zion	7	0	0
Aberavon — Ebenezer	20	0	0	Lalestone, Bethel	4	3	0
Water Street	21	12	0	Pencoed, Penuel	2	2	0
Aberdare Auxiliary	—	—	—	Penyfaï	3	0	0
Aberaman —				Porthcawl, Gilgal	150	0	0
Beulah, English	1	11	6	Pyle, Pisgah	15	0	0
Gwawr	15	6	8	Ruamah	33	1	0
Abercwmboi	5	0	0	St. Bride's Major, Horeb	10	0	0
Abernant, Bethel	100	0	0	Tondu —			
Calfarïa	110	2	4	Carey	63	0	0
Carmel	22	3	1	Jerusalem	12	12	0
Christchurch	15	0	0	Cardiff Auxiliary —			
Cwmaman, Zion	19	6	3	W.M.A.	150	0	0
Cymbach	25	0	0	Y.P.M.U.	22	2	0
Cwmdare	—	—	—	Proceeds of Sale	—	—	—
Gadlys	31	5	0	Baptist College	—	—	—
Godreaman, Salem	—	—	—	Albany Road	110	0	0
Heolyfelin	64	0	6	Bethany	133	0	7
Trecynon, Noddfa	14	11	0	Bethel	15	0	0
Ynyslwyd	114	4	0	Cornwall Road	—	—	—
Llwydcoed	10	0	0	Ely	6	7	0
Miskin	—	—	—	Grangetown	105	0	0
Mountain Ash Auxiliary	—	—	—	Hope	150	0	0
Ffrwd	15	0	0	Llandaff Road	31	10	1
Nazareth	77	10	0	Llandough	2	10	6
Rhos	20	17	0	Longcross Street	11	0	0
Penrhiwceiber				Maindy and Gabalfa	31	3	7
Bethesda	—	—	—	Pearl Street, Ebenezer	18	19	5
Jerusalem	3	10	0	Pentrych Street	45	0	0
Pontbrenllwyd	—	—	—	Rhiwbina	12	19	0
Abergwynfi Caersalem	31	0	0	Roath, Salem	6	2	0
Aberthaw, Bethel	10	0	0	Rumney	51	17	3
Abertridwr	7	12	6	Siloam	—	—	—
Abertyswg	9	15	3	Sploott Road	85	0	0
Bettws, Sardis	1	0	0	Tabernacle	125	12	10
Birchgrove	20	9	7	Taff's Well	31	10	0
Blackmill	5	0	0	Tredegarville	518	6	8
Blaenclydach, Bethany	—	—	—	Tremorfa	27	2	6
Noddfa	22	0	0	Victoria, Ninian Park			
Blaengarw —				Road	40	0	0
Bethania	27	15	3	Walker's Road, Aïnon	40	10	0
Mount Zion	—	—	—	Whitchurch —			
Blaengwynfi	12	10	0	Ararat	100	2	6
Blaenrhondda	10	0	0	Bethel	105	10	3
Blaenycwm	15	10	6	Woodville Road	210	0	0
Zoar	—	—	—	Barry Auxiliary —			
Bridgend Auxiliary —	2	2	0	Bethel	42	3	9
Bryncethin, Nazareth	12	0	0	Weston Hill	9	14	6
Cefn Cribbwr —				Barry Dock —			
Calvary	32	10	2	Holton Road	26	5	0
Nebo	3	10	0	Salem	23	2	0
Christchurch	10	0	0	Barry Island	3	0	0
Colwinstone	—	—	—	Cadoxton —			
Corntown	10	0	0	Calfarïa	10	0	0
Hope	210	12	3	Mount Pleasant	7	16	0

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Glamorganshire— <i>cont.</i>							
Cardiff Auxiliary— <i>cont.</i>				Fochriw		17	0
Caerphilly District	—	—	—	Garnswllt	—	—	—
Mount Carmel	40	0	0	Gelli—			
Mount Carmel, Peny- rheol	—	—	—	Hope	27	0	0
Tonyfelin	25	0	4	Siloam	2	0	0
Llanishen	84	0	0	Gelligaer, Horeb	6	16	6
Capel Gwilym	—	—	—	Gilfachgoch—			
Hengoed—				Ainon	7	10	6
Tabernacle	55	13	0	Calcaria	8	16	5
Welsh	17	18	0	Moriah	1	0	0
Welsh, Ystrad Mynach, Seion	—	—	—	Glais	3	2	0
Penarth—				Glyncorrwg, Noddfa	6	9	0
Penuel	—	—	—	Gorseinon—			
Stanwell Road	130	17	3	Noddfa	—	—	—
Tabernacle	63	7	0	Pontardulais Road	5	5	0
St. Mellons	3	14	6	Zion	50	12	6
Twyntrodyn	1	5	0	Gowerton and District Aux- iliary	—	—	—
Tongwynlais—				Gowerton, Bethania	15	0	0
Ainon	5	0	0	Grovesend	3	0	0
Salem	2	0	0	Hirwain—			
Nantgarw	1	11	6	Ramoth	8	3	7
Castleton	36	16	8	Zion	—	—	—
Cefn Coed	8	18	6	Knelston	—	—	—
Clydach, Calcaria	70	0	0	Lisvane	—	—	—
Clydach Vale, Calcaria	14	0	0	Llanbradach, Ebenezer	—	—	—
Cowbridge	—	—	—	Zion	85	5	1
Craig Cefn Parc	5	8	0	Llangyfelach, Salem	2	15	8
Croesyparc	—	—	—	Llanharan—			
Cwmavon—				Calcaria	1	0	0
Penuel	32	1	6	Carmel	1	10	0
Tabor	—	—	—	Llantrisant, Tabor	—	—	—
Cwmfelin, Salem	41	0	0	Llantwit Major	1	0	0
Cwmgarw, Tylegwyn	12	0	0	Llantwit Vardre, Bethel	19	0	0
Cwmgorse	10	16	0	Salem	11	6	9
Cwmllynfell, Bryngwilym	6	6	0	Llwynpia—			
Cwmparc—				Caersalem	—	—	—
Bethel	17	0	6	Jerusalem	49	10	0
Salem	45	1	2	Loughor, Penuel	22	0	0
Cwm Rhondda District	79	5	6	Maesteg Auxiliary	8	5	0
Cwmtwrch, Lower—				W.M.A.	39	2	11
Beulah	19	19	6	Ainon (Pontrhydyccyf)	—	—	—
Bryn Seion	5	2	11	Bethania	30	0	0
Cymmer—				Bethel	100	0	0
Calcaria	—	—	—	Caersalem	—	—	—
Rhondda, Pisgah	—	—	—	Calcaria	5	0	0
Deri—				Hope	30	0	0
Beulah	1	10	0	Noddfa	3	0	0
Tabernacle	13	13	6	Salem	10	10	0
Ferndale—				Tabernacle	10	0	0
Bethel	—	—	—	Zion	40	0	0
Nazareth	2	2	0	Mardy Sion	5	0	0
Salem Newydd	13	3	0	Merthyr Tydfil and Dowlais Auxiliary	7	0	9

	£	s.	d.		£	s.	d.
Glamorganshire— <i>cont.</i>				Resolven—			
Merthyr, English District	5	5	0	Bethania	20	5	0
Abercanaid	30	10	0	Sardis	1	1	0
Aberfan	14	14	0	Seven Sisters—			
Berthlwyd District	—	—	—	Bethany	27	0	0
Berthlwyd	50	0	0	Salem	26	0	0
Dowlais—				Skewen—			
Beulah	52	10	0	Calfaria	6	3	4
Caersalem	60	2	0	Horeb	34	6	7
Hebron	50	0	0	Mount Pleasant	25	13	9
Moriah	106	0	0	Nelson	1	0	0
Pentrebach	20	0	0	Ogmore Vale—			
Penydarren—				Bethlehem	14	6	6
Elim	50	7	6	Calvary	7	3	0
Mount Pleasant	2	2	0	Philadelphia	—	—	—
Noddfa	2	2	0	Pantywaen	1	5	0
Treharris—				Penclawdd—			
Bethel	52	6	6	Trinity	—	—	—
Brynhyfryd	130	0	0	Llanmorlais, Tirzah	1	10	6
Troedyrhiw—				Pengam—			
Carmel	16	18	0	Capel-y-Bont	24	9	0
Tabernacle, English	20	0	0	Ebenezer	—	—	—
Merthyr Tydfil—				Penrhiwfer	5	0	0
Aion	—	—	—	Pentre—			
Georgetown, Bethel	12	17	0	Moriah	22	1	6
Ebenezer	—	—	—	Zion	29	2	6
Hoelgerrig	4	16	3	Pentyrch, Penuel	1	11	6
High Street	100	0	0	Penybryn, Calvary	—	—	—
Park	135	9	2	Penygraig, Zoar	4	10	0
Tabernacle	80	15	6	Penyrheol, Saron	—	—	—
Zion	22	8	6	Pontardawe—			
Cwmtaf Bethel		10	0	Adulam	26	5	0
Merthyr Vale—				Elim	—	—	—
Calfaria	45	0	0	Pontardulais—			
Zion	100	7	6	Babell	37	11	6
Nantymoel—				Tabernacle	100	0	0
Horeb	44	10	0	Pontlliw, Carmel	20	4	9
Saron	12	10	0	Pontlloctyn, Bethel		12	6
Neath Auxiliary	15	12	4	Zoar	4	11	6
Bethania	51	3	9	Pontrhydyfen	5	0	0
Orchard Place	262	10	0	Cynonville	1	10	0
Melincrythan, Herbert				Pontycymmer, Noddfa	15	1	9
Road	26	0	0	Zion	77	4	2
Aberdulais	50	11	0	Pontygwaith, Hermon	1	1	0
Briton Ferry—				Pontypridd and Rhondda			
Jerusalem	133	13	9	Auxiliary	19	16	7
Rehoboth	70	0	0	W.M.A.	17	1	9
Salem	9	9	6	Carmel	7	18	9
Bryncoch	—	—	—	Abercynon—			
Crynant	6	16	0	Calfaria	20	7	8
Cwmgwrach	9	8	0	Moriah	31	10	0
Glynneath—				Cilfynydd—			
Bethel	23	15	9	Beulah	3	0	0
English	45	0	0	Rehoboth	10	11	0
Maesmarchog	7	9	7	Coedpenmaen	85	0	0
				Hopkinstown, Bethany	2	18	6

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Glamorganshire—cont.			£	s.	d.				£	s.	d.
Pontypridd and Rhondda						Mount Pleasant			447	17	3
Auxiliary—cont.						Mount Zion			10	0	0
Tabernacle			4	10	6	Mumbles			105	4	4
Temple			7	4	6	Pantygwyr			151	11	9
Capel Rhondda			14	16	6	Philadelphia			11	12	6
Rhydfelen, Bethlehem			13	3	6	Raven Hill			52	19	6
Treforest—						St. Helens			20	6	3
Calvary			34	3	11	Sketty			111	3	3
Hawthorn			21	11	0	Townhill			5	0	0
Libanus			5	9	6	Waunarlwydd Bethany			17	17	6
Trehafod, Penuel			1	1	0	West Cross			—	—	—
Ty Nant, Zion			3	3	0	York Place			75	15	7
Ynysbwl—						Ton Pentre, Hebron			—	—	—
Noddfa			9	9	0	Tonypany—					
Zion			7	15	3	Bethel			7	0	0
Porth Auxiliary—			—	—	—	Moriah			45	12	8
Bethania			1	0	0	Tonyrefail—					
Salem			107	0	0	Ainon			30	8	9
Tabernacle			5	0	0	Salem			—	—	—
Zion			—	—	—	Trealaw—					
Port Talbot District—						Ainon			7	9	0
Bridge Street, English			23	0	0	Carmel			23	6	0
Bryn—						Treherbert Auxiliary			—	—	—
Jerusalem			5	0	0	Bethany			13	2	6
Temple			10	0	0	Hope			—	—	—
Calfaria			20	0	0	Libanus			—	—	—
Smyrna			5	5	0	Trelaw, Trinity			16	0	0
Senghenydd—						Treorchy Auxiliary					
Ebenezer			7	12	6	Ainon			11	5	0
Salem			7	12	6	Horeb			12	6	2
Swansea Auxiliary—			43	9	5	Noddfa			105	6	4
Bethesda			100	0	0	Troedrhwiwfwch, Bethania			6	18	6
Brynhyfryd			32	15	0	Tylorstown—			—	—	—
Caersalem Newydd			135	12	7	Beulah, English			—	—	—
Calfaria			—	—	—	Horeb			8	0	0
Capel Gomer			105	10	6	Tyntyla, Beulah			8	0	0
Carmarthen Road Taber-						Wattstown, Calfaria			3	6	3
nacle			165	0	0	Ynyshir, Ainon			—	—	—
Cwmbwria, Libanus			20	0	0	Ynystawe			34	0	0
Danygraig			—	—	—	Ystalyfera Auxiliary—			1	1	0
Killay			—	—	—	W.M.A.			10	10	0
Landore—						Caersalem			2	12	0
Dinas Noddfa			48	18	2	Zoar			10	11	2
Salem			80	10	6	Ystrad-Rhondda, Nebo			—	—	—
Llansamlet			4	4	0						
Manselton—											
Mount Calvary			75	2	9						
Welsh			—	—	—						
Memorial			100	0	0						
Morriston Auxiliary—											
Ainon			13	6	0						
Calfaria			23	5	6						
Sion			157	15	0						
Soar			25	2	0						
Tabernacle			21	3	0						

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Monmouthshire—cont.				Risca—			
Michaelstone-y-Vedw—				Bethany	200	0	0
Tirzah	1	0	0	Moriah	130	6	0
Monmouth District	4	7	0	Rogerstone	65	5	0
Monmouth	55	0	0	St. Bride's	—	—	—
Nantyglo—				Sirhowy—			
Bethel	10	10	0	Carmel	47	0	0
Bethlehem	7	15	6	Tabernacle	12	0	0
Hermon	7	12	3	Six Bells	28	0	6
Newbridge—				Tafarnaubach	10	15	0
Beulah	63	13	6	Talywain	10	12	6
Tabernacle, English	80	13	10	Tredegair Auxiliary—	7	10	3
Newport Auxiliary	10	8	3	Bethel	37	0	0
Alexandra Road	52	12	0	Central	22	6	9
Alma Street	62	14	6	Church Street	21	15	8
Charles Street	36	15	6	Glyn	9	5	0
Commercial Road	14	0	0	Siloh	60	0	0
Commercial Street	111	5	3	Trefil, Sardis	3	6	0
Corporation Road	20	0	0	Trethomas, Tabernacle	—	—	—
Duckpool Road	35	2	6	Twyngwyn	2	5	0
East Usk Road	—	—	—	Usk	35	10	0
Ebbw Bridge	—	—	—	Wattsville, Bethel	—	—	—
Liswerry	190	0	0				
Llanthewy Road	150	17	6		5,004	19	2
St. Mary Street	42	19	11				
Stow Hill	9	17	6				
Summerhill	143	0	7				
Penylan	39	10	9				
Temple	—	—	—				
New Tredegair—				MONTGOMERYSHIRE			
Carmel	100	0	0	Beulah	5	1	6
Saron	31	6	3	Caersws	73	14	0
Norton	5	0	0	Cwm	—	—	—
Oakdale	56	1	7	Cwmbelan	1	3	9
Penallt (Monmouth)	2	5	0	Kerry	2	12	0
Ponthir	—	—	—	Llanfair Caereinion	26	0	0
Pontllanfraith	105	5	0	Llanfyllin, Bethel and			
Pontnewydd, Richmond Rd.	33	12	0	Pontillogel	10	2	6
Pontnewynydd—				Llanidloes	158	13	6
Merchant's Hill	66	2	0	Llanllugan	2	0	0
Zion Hill	6	15	0	Machynlleth	2	1	0
Pontrhydyrun	151	3	6	Mochdre	4	0	0
Pontypool District—	10	6		Montgomery	—	—	—
W.M.A.	5	0	11	Moriah	14	0	
Bridge Street, Upper				New Chapel	3	18	0
Trosnant	12	4	3	Newtown	26	5	11
Crane Street	67	11	3	New Wells	—	—	—
Little Mill	—	—	—	Rhydfelin	—	—	—
Tabernacle	49	0	3	Sarn	8	12	1
Raglan	42	10	0	Staylittie	1	10	0
Redwick	—	—	—	Talywern	6	4	6
Rhymney Auxiliary	12	3		Tanlan	1	0	0
Beulah	17	16	9	Welshpool	57	0	0
Jerusalem	17	1	9				
Penuel	112	11	0		390	12	9

PEMBROKESHIRE			£	s.	d.				£	s.	d.
Pembrokeshire Association	—	—	—	—	—	Narberth	20	15	6		
Abercych, Ramoth	8	17	0			Newport	12	0	0		
Bethabara	23	10	6			Newton, Wolf's Castle	20	9	0		
Blaenconin	56	9	0			Newton Pants —					
Blaenffos	15	18	0			Bethlehem	11	0	0		
Blaenllyn	20	9	6			Salem	1	6	0		
Blaenywaun	44	12	1			Neyland	60	0	0		
Broadhaven, Hephzibah	—	—	—			Pembroke	24	19	1		
Caersalem	—	—	—			Pembroke Dock —					
Camrose	4	15	0			Bethany	50	0	0		
Cernaes	—	—	—			Bethel	33	3	3		
Cilfowyr	6	1	0			Gilgal	3	10	0		
Cilgerran, Penuel	4	4	0			Penybryn	—	—	—		
Clarbeston, Carmel	5	5	0			Pope Hill	2	10	0		
Cold Inn	14	5	2			Puncheston, Smyrna	—	—	—		
Cresswell Quay	9	0	0			Roch	—	—	—		
Croesgoch and Trevine	50	0	0			St. David's	—	12	0		
Crymmych	4	6	3			St. Dogmael's, Gerazim	2	5	0		
Dinar Cross	30	0	0			Sandy Hill	—	—	—		
Ebenezer	5	5	0			Sardis	4	4	0		
Felinganol and Solva	31	0	0			Saundersfoot	9	12	6		
Ffynnon	5	16	0			South Dairy	—	—	—		
Fishguard —						Star	7	7	0		
Bethel	22	0	3			Sutton	—	—	—		
Friends	—	—	—			Tenby, Deer Park	21	0	6		
Hermon	63	14	2			Thornton	5	5	0		
Gelli	24	5	6								
Glandwr	5	8	8								
Glanrhyd	6	14	0								
Goodwick —											
Bethesda, English	10	1	6								
Welsh	37	17	0			RADNORSHIRE					
Harmony	25	6	4			Association	9	19	7		
Haverfordwest District	—	—	—			Ackhill	2	8	0		
Bethesda	100	0	0			Bleddfa	2	2	6		
Hill Park	70	0	0			Bwlchysarnau	19	3	6		
Honeyborough	—	—	—			Cefnpole	—	—	—		
Jabez	—	—	—			Coxall	2	10	0		
Lanteague	2	10	0			Cwmgwyn	3	0	0		
Letterston	57	8	8			Dolau —					
Little Newcastle	6	15	4			Llanfihangel	36	15	0		
Llanfyrnach	6	12	3			Nantmel	138	1	0		
Llangloffan	26	8	6			Evenjobb	2	8	2		
Llangwm	6	12	0			Felindre and Bettws	1	10	0		
Loveston	—	—	—			Franksbridge	1	0	0		
Maenclochog	6	5	0			Gladestry	2	7	7		
Manorbier and Pembroke	—	—	—			Glyn Elan	7	7	6		
Dock Group	—	—	—			Gravel	32	0	6		
Manorbier	10	13	6			Howey	—	—	—		
Marloes	—	—	—			Knighton —					
Martletwy	5	0	0			English	51	11	1		
Milford Haven	80	0	0			Knucklas	18	6	0		
Molleston	—	—	—			Victoria Road	89	0	0		
Moylgrove	6	1	0			Llaithdu	—	—	—		
Mynachlogddu	20	0	0			Llandrindod Wells	201	10	0		
						Llanerchycod	10	0			

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Radnorshire—cont.							
Maesyrhelem	2	17	8				
Nantgwyn	19	7	3	Anon. (per S.J.P.)	50	0	0
Newbridge-on-Wye	38	10	7	Anon.	50	0	0
New Radnor	2	11	0	Anon. (Medical)	50	0	0
Paincastle	2	2	0	Anon. (One who was present			
Penithon	—	—	—	at the Centenary Meet-			
Pound Aloes	4	2	6	ing)	36	17	6
Presteign	5	0	0	Anon.	20	0	0
Rhayader	54	11	0	Anon.	20	0	0
Rock	25	7	3	Anon.	13	2	6
Stansbach	5	0	0	Anon.	10	0	0
				Anon.	10	0	0
	780	19	10	Anon.	10	0	0
				Anon.	7	10	0
				Anon.	5	15	0
IRELAND				Anon. (per T. L. Colts)			
Dublin, Grosvenor Road	5	5	0	(Yakusu X-Ray Unit)	5	0	0
				Anon.	5	0	0
ISLE OF MAN				Anon.	5	0	0
Douglas, Broadway	6	2	6	Anon.	5	0	0
				Anon.	5	0	0
				Anon.	3	0	0
				Anon. (per Miss D. E. Sou-			
				ter) (Yakusu X-Ray			
				Unit)	2	0	0
(In addition to amounts received				Anon. (Yakusu X-Ray Unit)	1	1	0
through Churches)				Anon. (In memory of Mrs.			
				T. Powell)	1	1	0
				Anon.	1	1	0
				Anon. (per Miss G. M. Ben-			
Aaron, Miss J.	5	0	0	nett)	1	0	0
A.B.C.	10	0	0	Anon. (per M.E.R.)	1	0	0
A China Missionary,				Anon.	1	0	0
Woking	5	0	0	Anon.	1	0	0
A Friend (K.M.L.) (Women)	2	0	0	Anon.	1	0	0
A Gift from S.Q.	1	0	0	Anon. (Yakusu X-Ray Unit)	1	0	0
A.G.S.	10	0	0	Anon.	17	0	0
Aldis, Miss A. L. —				Anon.	15	0	0
(General)	2	5	7	Anon. (per Miss Warr)	12	6	0
(Women)	1	10	0	Anon.	10	6	0
(Medical)	1	0	0	Anon. (Work in India)	10	0	0
(B.T.L.A.)	10	0	0	Anon. (per Dr. Chesterman)			
'All came to pass' (Congo)	1	5	0	(Medical)	10	0	0
Allen, Mr. and Mrs. F. C.				Anon. (Brentford) (Yakusu			
(Rebuilding)	3	0	0	X-Ray Unit)	10	0	0
Alston, Miss A. E.	1	15	0	Anon. (per H.L.T.)	10	0	0
Anderson, Rev. H.	4	5	0	Anon.	10	0	0
An Evacuee	10	0	0	Anon.	10	0	0
Ann's Club	10	6	0	Anon.	10	0	0
Anon. (Clarissa Memorial)	500	0	0	Anon. (Leicester)	9	0	0
Anon., 'B'	100	0	0	Anon. (per J.B.M.) (Medi-			
Anon. (per S.J.P.)	100	0	0	cal)	2	0	0
Anon. (That Jesus may be				Appleton, W. M. (Yakusu			
lifted up in Yakusu and				X-Ray Unit)	50	0	0
Mabondo)	50	0	0	A Prayer Partner	2	10	0

	£	s.	d.		£	s.	d.
A Reader of <i>The Baptist Times</i>	1	0	0	Bowness, Mr. W.	1	1	0
Armstead, Mr. L.	2	0	0	Bowser, Mr. C. H.	1	1	0
Armstrong, Miss M.	7	12	0	Bowser, Miss M. E.	25	0	0
Army Mission Association	50	0	0	Box (Teven Dale)	10	0	0
Ashworth, Mr. and Mrs.	2	10	0	Boyes, Miss M. A.	75	0	0
A Steward	100	0	0	Braithwaite, Rev. and Mrs. R. J.	20	0	0
A Thankoffering from Malta	1	9	6	Brant, Miss G.	1	0	0
*Atkinson, Mrs. I. (In memory of Mrs. A. M. and Mr. T. Parry) (Training Institute, Congo)	100	0	0	Bridgman, Miss E. M.	50	0	0
A Well-Wisher	1	0	0	Briggs, Mr. P. E.	2	6	0
Ayres, Master D.	10	6	0	Brittain, Mr. J. R.	5	0	0
Badger, Miss E. M. (Yakusu X-Ray Unit)		5	0	Brooks, Miss E.	10	0	0
Balfour, Miss B. E.	1	1	0	Brooksbank, Rev. J. H.	2	0	0
Balfour, Miss M.	10	0	0	Brown, Mr. A. L.	10	0	0
Baptist Women's Training College	7	6	0	Brown, Rev. E. T. W.	1	1	0
Barber, Mrs. H. W. (Yakusu X-Ray Unit)	1	0	0	Bryant, Rev. and Mrs. A. S.	5	0	0
Barker, Mr. A. E.	3	5	9	Bryant, Mr. R.	2	2	0
Barker, Miss M.	3	0	0	Bulman, Miss	1	0	0
Bateman, Miss Margaret	3	18	6	Busbridge, Mrs. H.	5	5	0
Bateman, Miss Martha - (Deficit)	4	18	1	Buttfield, Mrs.	10	0	0
(Training)	4	18	2	Byford, Rev. C. T.	1	1	0
B.B.C.	273	0	0	Calvert, Mr. H. E.	1	0	0
Beauchamp, Mrs. A.		8	0	Campbell, Rev. G. C. F.	1	0	0
Beeston	1	0	0	Carden, Mrs. A.	1	0	0
Beevers, J. A.	1	0	0	Carpenter, Rev. F. N.	5	0	0
Belham, Miss D.		8	0	Chapman, Mr. G. C.	3	5	8
Bell, Miss M. L.	11	5	0	Chesterman, Dr. C. C. family	10	6	0
Bennett, Mr. K. W.	3	15	0	Chesterman, Miss H., S.S. Class -			
Bennett, Master M.	10	6	0	(Medical)	2	6	0
Benzie, Mrs.	15	0	0	(General)	1	10	6
Binns, Mr. E. (Yakusu X-Ray Unit)	2	2	0	Chesterman, Miss J. (Yakusu X-Ray Unit)	1	0	0
Bird, Mrs. H. F. (Yakusu X-Ray Unit)	5	0	0	Chesterman, Mr. J. T. (Yakusu X-Ray Unit)	5	0	0
Bird, Mr. T.	1	0	0	Chesterman, Mrs. S. (Yakusu X-Ray Unit)	1	0	0
Black, Miss J. G.	1	17	6	Chew, Miss D. J. (In memory of my Mother's birthday)	10	6	0
B.M.S. Staff, 2.10.42	5	14	7	Chirgwin, Rev. A. M.	1	1	0
Boileau, Mrs. and Miss (Yakusu X-Ray Unit)		5	0	Chown, Rev. J. L.	6	1	0
Bottom, Mrs. B. (Women)	50	0	0	Clark, Mr. and Mrs. C. B.	1	0	0
Bottom, Mr. H. (Medical)	50	0	0	Clarke, Mr. and Mrs. E. H.	5	5	0
Bottom, Miss S. (Women)	50	0	0	Clayton, Miss E. R.	10	0	0
Boughton, Mr. (Medical)	1	0	0	Clegg, Miss E.	12	0	0
				Coatham Parish Church Missionary Guild	1	1	0
				Coleman, Miss E.	2	1	0
				Coleman, Miss E. N.	3	0	0

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Collett, Rev. and Mrs. James	2	0	0	Evans, Rev. W.	1	10	0
Colman, Mrs.	1	1	0	Ewing, Rev. J. A.	2	0	0
Commandos		5	0				
Cooper, Mr. (Yakusu X-Ray Unit)		10	0	Fakes, Miss A. L.	3	3	0
Cooper, Miss R.	1	0	0	Ferguson, Mrs. E. M.	10	0	0
Countryside (Rebuilding)		10	0	Ferguson, Miss K. (Yakusu X-Ray Unit)	2	0	0
Court, Miss G. E.		10	6	Fletcher, Miss A. M.		10	0
Courtney, Mrs. (Yakusu X-Ray Unit)		5	0	Forfeitt, Mrs.	10	0	0
Cox, Rev. and Mrs. W. H.	1	1	0	Foster, Miss E.	10	10	0
Crampton, Mr. M. (Yakusu X-Ray Unit)		5	0	Frame, Rev. J. B.	1	0	0
Cross, Jim and John	1	1	0	Franklin, Miss G.	1	1	0
Cule, Mr. W. E.	13	2	6	Friends at Dunoon		15	0
Culley, Miss A. E.		15	0	F.S.	5	0	0
Curr, Rev. H. S.	2	2	0	Fursdon, Rev. H. W.		12	6
Dann, Rev. and Mrs. T. R.	2	2	0	Gale, Mr. A.	2	2	0
David, Mr. W. I.	1	1	0	G.A.P.	1	1	0
Davies, Mr. and Mrs. Lyn	2	15	0	George, Mr. H. L. (Yakusu X-Ray Unit)	3	3	0
Davis, Miss E. (Rebuilding)	8	9	0	Gibson, Mr. A. L.	1	1	0
Dawbarn, Miss W. L. Girls Group	1	13	6	Glenesk, Rev. and Mrs. A. W.	11	0	0
Day, Miss A., and Mrs. Joslin	1	1	0	Goadby, Miss B.	10	0	0
Dix, Mr. and Mrs. A.	1	1	0	Gossage, Mrs. (Medical)	5	0	0
Dodwell, Miss M. D.	17	0	0	Goudhurst School for Boys	4	4	0
Dolden, Mrs.	10	6		Gould, Mrs. E. P. (Pearce Gould Scholarship)	250	0	0
D.Z.E. (In memory of T.S.A. and C.M.A.)		15	0	Grace, Mrs.	2	2	0
				Graham, Mrs. R. H. C.	7	0	0
Earnes, Miss F. M.	10	6		Granger, Miss M. H.	2	0	0
E.B.	5	0	0	Grateful Parents	2	0	0
Ebdon, Miss J.	10	6		Gray, Mrs.	50	0	0
Edmeades, Mrs. R. W.	1	0	0	Gray, Mr. W. Parker	1	11	6
Edmonds, Mr. H. G.	5	5	0	Green, Mr. and Mrs.	5	0	0
Edwards, Mrs. J. Glynn		6	8	Green, Rev. D. Rigden	4	4	0
E.L.J.	1	0	0	Green, Rev. P. Rigden	1	0	0
Elsey, Mr. and Mrs.		5	0	Griffiths, Miss G.	5	5	0
E.M. (Working Capital)	3479	6	3	Groom, Miss L.— (Yakusu X-Ray Unit)	5	0	0
Ennals, Mr. K.		10	6	(Medical)		4	6
Evans, Miss (Yakusu X-Ray Unit)	1	0	0	Grundy, Mrs. L. E.	1	0	0
Evans, Rev. and Mrs. A. E.	3	5	0	Guest, Rev. J.	3	12	6
Evans, Miss E. M. (Rebuilding)		3	0	Guyton, Miss M.— (Medical)	5	0	0
Evans, Mr. E. W.	2	12	6	(X-Ray, Bhiwani)	17	0	0
Evans, Rev. E. W. Price	1	1	0				
Evans, Sister I.	2	0	0	'H.'	1	0	0
Evans, Mrs. J. and Miss W.	2	2	0	Hale, Rev. and Mrs. F. W.	5	0	0
Evans, Mrs. R. W. (Rebuilding)	3	0	0	Hall, Miss A. E.	3	15	0
				Hamilton, Mrs. M. T. (Yakusu X-Ray Unit)	6	0	0

	£	s.	d.		£	s.	d.
Hampstead, Emmanuel Church	2	2	0	Hughes, Nurse M.	10	0	0
Hardy, Miss J.	10	6	0	Hull, Mr. F. J.	5	5	0
Harland, Mr. P. C. (In memoriam Ann Harland née Jeffery)	5	5	0	Hume, Miss B.	10	6	0
Harlow, Rev. and Mrs. J. C.	10	0	0	Humphries, Miss R.	10	6	0
Harris, Rev. W. B.	2	10	0	Hunking, Mr. C. T.	5	0	0
Harry, Mr. W. J.	1	0	4	Hunt, Mr. J. G.	1	1	0
Harvey, Mrs.	1	0	0	Hunter, Miss E. (In memory of Rev. and Mrs. W. C. Hunter)	2	2	0
Haselor Ladies' Sewing Party	2	2	0	Hunter, Miss H.	10	0	0
Haskins, Mr. H.	10	0	0	Hunter, Miss J.	10	0	0
Haward, Miss A. E.	5	0	0	Inasmuch	20	0	0
Haworth, Mr. and Mrs. J.	2	2	0	Ingham, Mr. J. H.— (General)	2	0	0
Haydon, Rev. J.	10	0	0	(Yakusu X-Ray Unit)	1	1	0
Hayes, Mrs. (Rebuilding)	1	1	0	Ingle, Mrs. (In memory of Dr. A. C. Ingle)	10	0	0
Hayes, Miss W.	11	15	2	Inman, Mr. P. (Yakusu X-Ray Unit)	1	1	0
Hayward, Mrs. M. (box)	2	0	0	In memoriam C. H. W.	2	0	0
Heaton, Miss F. W.	1	0	0	In memoriam Hilda Spear— (General)	3	3	0
Helper	20	0	0	(Medical)	2	1	0
Hemmens, Mr. & Mrs. H. L.	50	0	0	In memory	2	0	0
Hendon Girl Crusaders' Class (Medical)	1	0	0	In memory of Mr. and Mrs. Wm. Aaron (Rebuilding)	5	0	0
Hield, Mrs. W. D.	4	11	6	In memory of my Dear Ones (Nottingham)	2	0	0
Higgs, Miss A.	3	3	0	Ives, Sister M.	1	1	0
Higgs, Miss M. E.	2	2	0	Iveson, Mr. J. (Yakusu X-Ray Unit)	5	0	0
Hill Barn S.S., Sompting	1	1	0	Jackson, Rev. W. D.	2	2	0
Hinckley, Mrs. (Pearce Gould Scholarship)	10	0	0	Jacobs, Mr. H. E.	30	0	0
Hirst, Mrs. A.	1	0	0	James, Mrs. (per Miss G. W. Bennett)	1	0	0
Hirst, Mr. G. C.	2	0	0	James, Mr. W. C.	2	0	0
Hirst, Mr. and Mrs. L. D.	20	0	0	J.B.M.	2	2	0
Hobling, Rev. R. W.	1	1	0	J.D.	2	2	0
Hobson, Mr. W. S.	1	0	0	Jenkins, Rev. & Mrs. L. H.	10	0	0
Hocken, Miss P. A.— (Medical)	3	5	0	Johns, Mr. and Mrs. W. C., and daughter	3	3	0
(General)	1	9	6	Jones, Miss E.	100	0	0
Hodgson, Mrs. I. A.	10	0	0	Jones, Mr. E. R.	27	10	0
Hofier, Miss M. T. A. (Yakusu X-Ray Unit)	7	6	0	Jones, Miss G. (Women)	10	0	0
Holmes, Mr. G.	1	0	0	Jones, Miss M. A., and sister	1	1	0
Hooper, Mrs. A. G. (In memory of Rev. G. Hooper)	20	0	0	Jones, Rev. R. H.	2	2	0
Hooper, Rev. and Mrs. G.	5	5	0	Jones, Mr. V. B.	4	4	0
Hope, Mrs. K.	2	0	0	Jones, Mr. V. G.	5	0	0
Horsfall, Miss M.	25	0	0	Joseph, Miss (Yakusu X-Ray Unit)	10	0	0
Horton, Miss E.	7	10	0				
Houlden, Miss	5	0	0				
Howey, Mrs., and Friend (Yakusu X-Ray Unit)	4	9	0				
Howie, Mr. and Mrs.	10	0	0				
H.S., Felixstowe	1	0	0				
Hubble, Mr. H. E.	10	0	0				

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
K	5	0	0	Manger, Miss J. A.	13	2	6
Keen, Mr. H. G.	11	0		Manners, Miss H.	2	0	0
Keep, Mr. J. T. (Lectern)	1	1	0	M.A.P.	105	0	0
Kents Bank, Grange-over-Sands	1	16	0	Marsden, Mr. J.	5	0	0
Ketley, Rev. E. W. (In memory of Paymaster-Lieut. B. C. Young, R.N.V.R.)	5	0	0	Martin, Rev. H.	5	0	0
Kettel, Mr. H.	10	0		Mathews, Mr. C. W.	10	10	0
Kettering, His Worship, the Mayor of	5	5	0	May, Mr. C. (Yakusu X-Ray Unit)	10	0	0
Kettering, London Road Folk-Dancing Class	4	7		Mayger, Miss E.	5	3	
Kettering, Staff, 2.10.42	4	19	2	McIntosh, Mrs. L. M.	3	0	0
K.H. (Yakusu X-Ray Unit)	5	0	0	McQuillan, Miss	1	0	0
King, Mrs. E. G.	4	19	1	Mee, Mr. Arthur	1	1	0
King, Miss M.	5	0		M.E.F. (A Baptist Padre)	1	0	0
Knebworth Congregational S.S.	1	1	0	M.E.F. (Garrison Churches in Egypt)	9	0	0
Knight, Mr. G.	10	6		M.E.F. (Garrison Church in Tobruk)	3	0	0
Knights, Capt. T. (Congo)	10	0	0	M.E.J. (Bideford)	10	0	0
Knott, Miss D. (Yakusu X-Ray Unit)	3	3	0	Metcalfe, Miss E.	1	1	0
				M.H.	2	0	0
Lake, Mr. and Mrs. P.	1	0	0	Miller, Mr. and Mrs. F. E.	7	2	0
Lawrence, Miss S.	10	6		Milward, Mr. T. B.	1	0	0
Lea, Rev. W. T.	1	0	0	Mitton, S. E.	5	0	0
Leach, Miss (Rebuilding)	2	0	4	Mold, Miss K. E.	8	2	6
Leete, Mrs.	10	0	0	Monks, Miss D.	10	6	
Lefevre, Mrs. A. M.	10	0	0	Moore, Mrs. A. E.	2	2	0
Leicester, St. John the Baptist Church, Knighton	5	17	2	Moore, Miss E.	1	1	0
LeQuesne, Mr. C. T., K.C.	5	5	0	Moore, Miss G. A.	2	0	0
LeQuesne, Mrs.	20	0	0	Motley, Miss E.—(Women)	3	10	0
Lewis, Miss F. G.	26	5	0	(General)	1	1	0
Lewis, Miss R.	1	1	0	Mouncey, Mr. and Mrs. W. J., and family	1	10	0
Lincoln	42	7	6	M.S. (Aylesbury)	1	0	0
Lintott, Mr. H.	7	10	0	Mundy, Miss M. (Medical)	10	0	0
Little, Mrs. C. (Pearce Gould Scholarship)	100	0	0				
London Baptist Preachers' Association	9	1	5	Nentle, Miss F.	1	1	0
Lord, Mrs. E.	10	0	0	Newport, Mr. C. A.	13	6	0
Lovering, Mr. E. J.	10	0		Newton, The late Mr. A.	43	0	0
				Nicklin, Mr. G. H.	2	2	0
M. (Baptist Times)	1	0	0	Nicoll, Mr. and Mrs. A.	7	10	0
MacCullum, Miss	1	1	0	Noble, Mrs.	6	5	0
Macgregor, Dr. and Mrs. V. J. G.	10	10	0	Norris, Mr. F. F.	7	10	0
MacNicol, Mrs. (Yakusu X-Ray Unit)	5	0	0	Notman, Rev. and Mrs. E. C.	6	0	0
Magwood, Miss E.	1	10	0	Nuttall, Mrs.	10	0	0
				Nuttall, Mrs. E.	13	3	0
				Oates, Mrs.	5	0	0
				Orsman Christian Mission	10	1	10
				Osborn, Mr. E. J. (In memory of Mr. A. H. Osborn)	1000	0	0

	£	s.	d.		£	s.	d.
Overbury, E. F.	3	13	6	Regent's Park College Students	8	11	6
Oxted and Limpsfield Congregational S.S.	6	0	0	Rennie, Mr. W. W.	1	0	0
				R.F.G.	21	0	0
Palmer, Mr. C. (Medical)	10	0	0	Richardson, Rev. F. H. and Mrs.	8	0	0
Parkinson, Mrs. L. C.	2	0	0	Riding, Miss A. and sisters	4	10	0
Parkinson, Mrs. L. G. (W.W. Gift)	3	0	0	Rimmer, Mr. R.	10	0	0
*Parry, Mr. J. (In memory of Mrs. A. M. and Mr. T. Parry) (Congo Training Institute)	150	0	0	Roe, Miss E.	1	0	0
*Parry, Mr. W. (In memory of Mrs. A. M. and Mr. T. Parry) (Congo Training Institute)	100	0	0	Rouch, Miss C.F.	1	0	0
Patterson, Rev. D. Tait	1	1	0	Rowley, Dr. and Mrs. H. H.	2	2	0
Patterson, Miss M. D. (Yakusu X-Ray Unit)	1	1	0	Rowley, Mr. (Yakusu X-Ray Unit)	1	1	0
Pearce, L. A. C. (Rebuilding)	5	0	0	R.S.W. (Notts)	1	1	0
Penny, Mr. T. S.	50	0	0	Rudlin, Mr. H. G.	10	6	0
Pilcher, H. H.	5	0	0	Rumary, Mr. and Mrs. G. E.	1	0	0
Piper, Miss A.		9	0	Rushbrooke, Dr. J. H.	13	2	6
P.L.—							
(Pearce Gould Scholarship)	10	0	0	Sale of Silver, Jewellery, etc.	17	2	6
(Women)	10	0	0	Saunders, Rev. W.	2	2	0
Potter, Miss (Yakusu X-Ray Unit)	1	0	0	Scott, Mrs. K. and Mrs. M.	1	0	0
Potter, Mrs. A. K.	15	0	0	Scul, Miss E. L.	1	0	0
Potts, Mrs.	1	10	0	Selwood, Mrs. E. H.	10	6	0
Presbyterian, Methodist and United Bd. Central Chaplains' Fund of the R.A.F.	76	1	6	Shaw, Miss R.	20	0	0
Price, Mr. S. J.	7	7	0	Shields, Miss M. J.	3	0	0
Prideaux, Mr. E. W.	1	0	0	Shorrock, Rev. A. G.	800	0	0
Prideaux, Rev. G. E.	7	10	0	S.H.S.	7	10	0
Pugh, The Misses (In loving memory of Miss Haynes of Shrivensham)	1	0	0	Sifton, Miss H.—			
				(General)	11	8	0
Ramsay, Mr. J. S.	1	1	0	(Women's Work in China)	10	0	0
Rawdon College	12	0	0	Simmons, Mrs. (Yakusu X-Ray Unit)	5	0	0
Rea, Mr. Lindsay (Yakusu X-Ray Unit)	10	10	0	Simms, Mr. and Mrs. A. J.	1	1	0
Readers of <i>The Christian</i> —				Simpson, Mrs. A.	6	6	0
(General)	5	10	15	Sims, Miss G. M. (Yakusu X-Ray Unit)	2	2	0
(Medical)		15	0	Skillings, Rev. T. P. and Mrs.	25	0	0
(Translation)		10	0	Skull, Miss G. M.	10	0	0
				S.M.	5	0	0
				Smith, Mr. A.	7	10	0
				Smith, Rev. A. P.	1	0	0
				Smith, Dr. Brodie	5	0	0
				Soddy, Rev. T. E.	3	2	6
				Sompting Congregational Church Women's Meeting	10	0	0
				Spear, Dr. G. (Medical)	10	0	0
				Spencer, The Misses	3	0	0

* Also £150 (In memory of Mrs. A. M. and Mr. T. Parry) credited to Richmond Church, Liverpool.

LIST OF CONTRIBUTIONS

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	£	s.	d.		£	s.	d.
Spokes, Mr. H. (Yakusu X-Ray Unit)	10	0	0	Tribbeck, Rev. E. R.	3	3	0
Sprawson, Miss C. E. (Rebuilding)	3	0		Tritton, Miss J. M.— (General)	1	0	0
Stageman, Mr. and Mrs. (Medical)	2	0	0	(Women)	1	0	0
Stanford, Mr. H. F.	1	1	0	(Rebuilding)	10	0	
Stanford, Miss W.	1	15	0	Trueman, Mr. L.	5	0	0
Staniland, Mr. W. H.	10	10	0	Trusting (Yakusu X-Ray Unit)	5	0	0
Starte, Mr. O. H. B.	7	9	3	Turner, The Misses H. M. and A. G. (Rebuilding)	2	0	0
Staveley, Miss A. D.	1	0	0	Turner, Miss H. M. (Women)	4	0	0
Stead, Mr. H.	2	0	0	Two Friends	1	10	0
Stearman, Miss K.	1	0	0	Two Friends at Crowborough	1	1	0
Steggall, Miss P.	1	0	0				
Stephens, Mrs. J. R. M.	5	0	0				
Stephens, Miss M. (Guide Effort)	11	3					
Stonelake, Mr. J.	10	0		Varnier, Miss N.	1	1	0
Straker, Miss E.	1	1	0	Vigurs, Mrs. F. A.	4	0	0
Stuart, Mrs. W. E.	13	2	6	Vinson, Mr. E.	1657	12	0
Summers, Rev. A. E. and Mrs. (Rebuilding)	2	0	0	Vinson, Mrs. H. S.	30	0	0
Summer Schools Collections	197	14	6	Vinson, Mrs. H. S. (In loving memory of my father, the late Mr. Thomas May, Snr., of St. Paul's Cray)	210	0	0
Summer Schools Profit	100	0	0				
Sutcliff, Mr. J. and Miss E. E. Pilling	12	6					
Symington, Miss	10	6					
T.	303	3	0	Waddington, Miss E. B.	3	0	0
Taylor, Miss K. S.	2	10	0	Walkerdine, Mr. G. P.	10	0	
Taylor, Miss L. D.— (General)	13	10	0	Wall, Miss D.	2	6	
(Women)	4	10	0	Walley, Mr. A. E.	500	0	0
Taylor, Miss M.	10	0		Walling, Mrs. (Yakusu X-Ray Unit)	2	0	0
Taylor, Mr. P. C.	9	6		Watkins, Miss H. (Yakusu X-Ray Unit)	1	1	0
Taylor, Mr. W. (Yakusu X-Ray Unit)	10	0	0	Watson, Mrs.	1	1	0
Taylor, Mr. W. H.	1	1	0	Watson, Mr. H. G. J.	10	6	
Thacker, Mr. P. K.	1	5	0	Watson, Rev. J. A.	2	2	0
Thankful (<i>Baptist Times</i>)	5	0	0	Watts, Mrs. E.	5	0	0
Thank-Offering	7	10	0	Webb, Mrs. A. P.	1	0	0
Thank-Offering	5	0	0	Webb, Mr. W. E. (Medical)	10	6	
Thank-Offering (J. and E. F.L.)	2	10	0	Wedmore, Mrs.	5	0	0
Thirty-seven years	1	1	0	Well-Wisher (Goff's Oak)	10	0	
Thomas, Mrs. K. M.	10	0	0	West, Mr. A. B.	20	0	0
Thomas, Dr. and Mrs. S. F.	20	0	0	Wheeler, Mr. B. R.	2	2	0
Three Sisters	3	0	0	Wheeler, Miss P.	1	11	6
Tildsley, Rev. A.	2	2	0	Wheeler, Mr. R.	10	6	
Townsend, Rev. H., M.A., D.D.	1	1	0	Whitley, Dr. W. T.	10	0	0
Treasure Trove	5	5	0	Whittaker, Miss M. B. (Women)	2	0	0
				Whittaker, The Misses (Rebuilding)	2	2	0

	£	s.	d.		£	s.	d.
Wicks, Mr. W. and Mr. Will	1	0	0	West Indies - Barbadoes -			
Widow Wallis (Women)	13	2	6	Mr. W. R. Wright	5	0	0
Wilkie, Miss N. A.	10	0	0	Jamaica -			
Williams, Mrs. (Yakusu X-Ray Unit)	2	0	0	Baptist Spiritual Re- armament Conference at Calabar	3	3	0
Williams, Mr. B. T.	2	0	0	Browns Town S.S.	6	0	0
Williams, Miss C. P.	5	0	0	East Owen Street, Kingston (Rebuilding)	1	1	0
Williams, The Misses H. and G.	3	0	0	Y.P. Conference,			
Williams, Mrs. J. E.	1	0	0	Kingston	4	4	0
Williams, Mr. Lloyd	1	0	0	Trinidad -			
Williams, Mr. R.	4	5	0	St. John's, Port of Spain (Rebuilding)	30	16	8
Williamson, The Misses J. M. and D. A.	4	0	0				
Williamson, The Misses J. M. and D. A. (Re- building)	1	0	0		2875	13	6
Wilson, Mrs. C. E.	13	2	6				
Wilson, Rev. C. E.	13	2	6				
Wilson, Mr. R.	15	0	0				
Wood, Mrs. A.	1	6	0				
Wood, Mrs. E. M.	2	1	0	DONATIONS TO DR. H. C. BOWSER MEMORIAL FUND			
Wood, Mr. and Mrs. H. E.	5	0	0		£	s.	d.
Wooley, Mr. and Mrs. E.	8	6	0	A Friend		5	0
Worthing, Small Dale Church	1	6	0	Allen, Miss C.	1	0	0
Wrigley, Mr. H.	10	0	0	Anon.	105	0	0
W.R.N.S. at Mill Hill	15	4	0	Ayliffe, The Misses		10	0
W.W.	5	0	0	Bowser, Miss M. C.	2	10	0
				Brown, Mrs. A. M.	5	0	0
XXX	10	0	0	Caven, Mrs. E. M.	1	0	0
XYZ	10	0	0	Chisholm, Mr. A. E., F.R.C.S.		5	0
				Collier, Mr. P. E.	1	1	0
				Guyton, Miss M.	3	0	0
				Handford, Miss E. M.	2	2	0
				Hield, Miss G.		10	0
				Hills, Mrs.	1	0	0
				Hislop, Miss M.		10	0
Young People's Conference, Jordans	1	7	0	Ingram, Mr. and Mrs. J. S.	10	10	0
				Jones, Dr. and Mrs. Max- well	5	0	0
Total of Donations	13,649	5	8	Keep, Mr. J. T.	2	2	0
				Monk, Rev. P. G. R.		2	6
				Morgan, Rev. D. T.		10	0
				Price, Mr. A. R. (In memory of Dr. E. Reynolds)		10	0
FOREIGN	£	s.	d.	Stephenson, Miss		5	0
Ceylon	532	6	0	Tait, Dr. R. M. A.		10	0
Congo	1047	1	4	Tildsley, Rev. A.	1	0	0
India -				Turner, Miss D. A.	150	0	0
(General)	1148	17	9	Wigfield, Dr. D.	1	0	0
(Rebuilding)	94	3	9				
Johnnager Church, Ser- ampore (Rebuilding)	3	0	0		295	2	6

LIST OF CONTRIBUTIONS

219

COLLECTIONS	£ s. d.			GIFTS IN THE FORM OF FREEHOLD PROPERTY, STOCKS, SHARES, ETC. (at a valuation)	£ s. d.		
Annual Sermon	38	17	6				
Final Rally (Balance not credited to Churches)	388	19	4	'Anon.', Govt. Stock	3,000	0	0
Sundry Collections	41	15	3	Miss E. Davis, Govt. Stock	213	0	0
				Miss G. M. How, Freehold Property	4,000	0	0
	469	12	1	Mr. O. H. B. Starte, Govt. Stock	150	0	0
				T., Stocks and Shares	2,626	0	0
					9,989	0	0

GRAND TOTALS

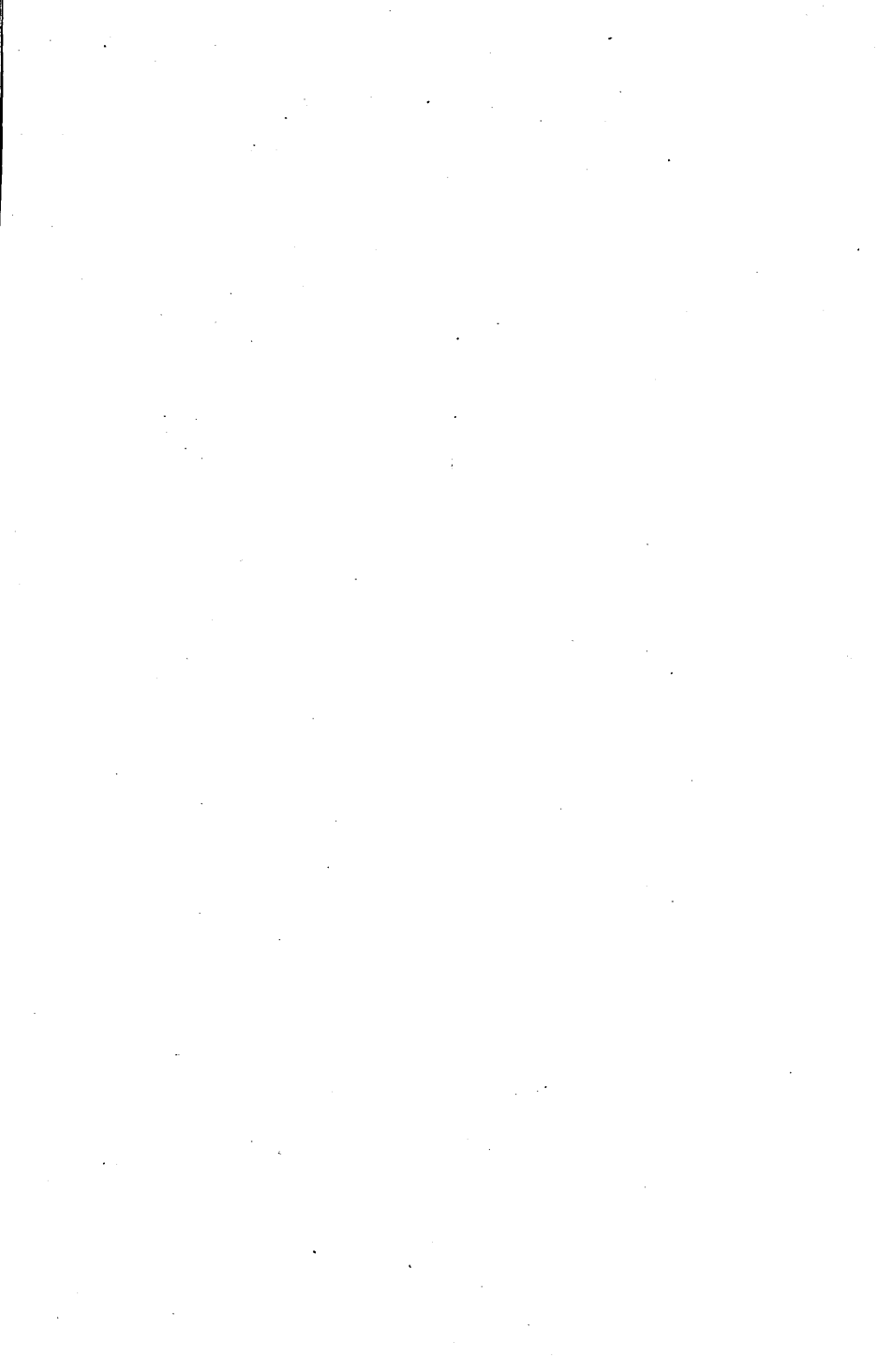
	£	s.	d.	£	s.	d.
England						
Churches	87,167	3	3			
Donations	20,364	10	9			
				107,531	14	0
Scotland						
Churches	13,375	3	0			
Donations	38	1	0			
				13,413	4	0
Wales						
Churches	24,793	5	11			
Donations	3,530	16	5			
				28,324	2	4
Ireland				5	5	0
Isle of Man				6	2	6
Foreign contributions				2,875	13	6
Collections				469	12	1
Interest and appreciation of capital				5,816	17	8
				158,442	11	1

ALLOCATION OF FUND

	£	£
At Home		
1941/42 Deficit	13,394	
Widows' and Orphans' Fund	10,000	
Scholarships Fund	25,000	
Mission House Re-building	15,000	
Working Capital	10,000	
Sundry Home Projects	3,206	
	<hr/>	76,600
Abroad		
India	25,000	
Ceylon	4,000	
China	20,000	
Congo	21,500	
West Indies	4,000	
Sundry Field Projects	2,100	
	<hr/>	76,600
		<hr/>
		153,200
		<hr/>

EXPENDITURE

	£	s.	d.
Expenses of Raising Fund	3,740	18	9
Cost of Carey Film	1,500	0	0
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	5,240	18	9
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